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MISSIONARY JOURNAL.

Devoted to the extension of Knowledge relating to the Science,
Literature, Civilization, History and Religions of
China and adjacent Countries:—With a
Special Department for Notes,
Queries and Replies.

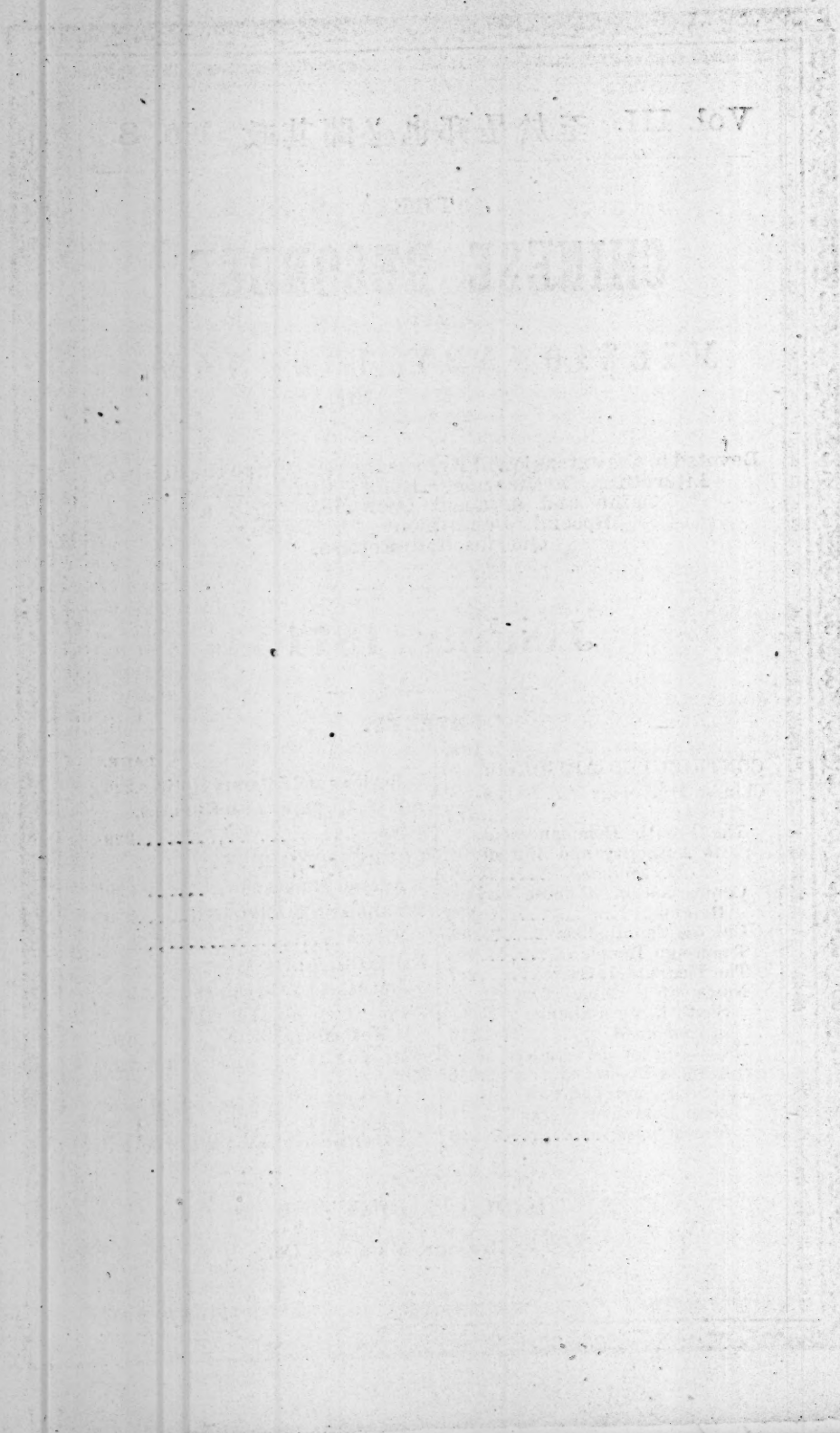
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THE CHINESE RECORDER.

AND

MISSIONARY JOURNAL.

VOL. 3.

FOOCHOW, JANUARY, 1871.

No. 8.

CHINESE MYTHOLOGY.

BY SINENSIS.

No. 1.

1. The only guide which missionaries can follow with safety in forming any opinion as to the objects of worship mentioned in heathen writings, is, the Word of God. We learn from the Scriptures that when Idolatry was introduced into the world, the form under which it appeared was Sabianism, or the worship of the heavenly host, in connection with the veneration of certain beings designated *Baalim* or *Siddim* in the Old Testament and *Daimonia* in the New Testament. The latter term has unfortunately been translated "Devils" in the English New Testament, our translators having evidently held the opinion adopted by the early Christians, and derived from the Jews, that the Pagan world literally worshipped evil spirits; and the reports of missionaries, even at the present day, both from India and other countries, are not free from this mistake. The Demons of the Gentiles, however, are merely deceased ancestors or Hero-gods, the souls of benefactors of their race, worshipped as Demon-gods by their grateful posterity. In the more gross polytheistic system, their images were enshrined in temples; as for instance, the Capitoline Jupiter, denounced by the Stoics; while, in the Material system, the *souls* are worshipped as animating the various portions of the world: so that, in point of fact, the votaries of these two systems, however great their antipathy to each other, worship in reality the same beings. The Stoics, while they denounced the idol in the Capitol, yet worshipped the very same Jupiter as the soul

of the world: and hence these philosophers, like the Chinese Confucianists, vehemently denounced images, merely because of the absurdity of attempting to make an image of a soul.

2. Some of the Christian Fathers, however, rose above the common mistake, that the Gentile world worshipped Devils. Tertullian says that the Demons worshipped by the Gentiles were "the shades of the dead;" Arnobius, that "they venerated dead men as immortal gods;" and Clemens Alexandrinus, that "the more skilful theologists placed in their temples the coffins of the deceased, called their souls Demons, and taught that they ought to be worshipped by men." "When," says Hesiod, the mortal remains of those who flourished during the golden age were hidden beneath the earth, their souls became beneficent Demons; still hovering over the world which they had once inhabited, and still watching as guardians over the affairs of men. These, clothed in thin air, and rapidly flitting through every region of the earth, possess the royal privilege of conferring wealth, and of protecting the administration of justice." According to this passage then, the Demon-gods worshipped by the Heathen were formed of air (氣); were all originally men who were deified after death; were worshipped in order to obtain wealth &c., and flourished during the golden age. St. Paul assures us that the Heathen "know not God;" that they originally "changed the truth of God into a lie, and worshipped and served the creature, more than (or, rather than) the Creator;" and that, "the things which the Gentiles sacrifice, they sacrifice to Demons and not to God." The Apostle

makes no exception here whatever in favour of any one heathen nation throughout the world, or of one god above another in any Pagan system; so that, to look for any being amongst the gods of any Gentile nation, higher than a Demon-god, or a deified man, that is to say, a man arrayed in the attributes of Jehovah, is virtually to deny the inspiration of the Apostle's statement, and to engage in a search which is hopeless and vain, and which can only result in seriously affecting the purity of the Christianity presented to the heathen.

3. In order to the clear understanding of the subject, I shall lay before my readers a sketch of the one universal system of Mythology, held by the heathen in every quarter of the globe, which is stated at large and illustrated in Faber's Origin of Pagan Idolatry; a most important and valuable work, which ought to be in the hands of every Missionary. Our first enquiry must be, *who* are those Demon-gods, worshipped by the whole Pagan world without exception? According to heathen Mythology, there were *two* golden ages, the first coinciding with the period immediately succeeding the Creation, and the second, with that immediately succeeding the Deluge. Hence, as the Demon-gods were those mortals who lived in the golden age, and as there was a golden age both after the Creation and after the Deluge, it follows that these Demon-gods were the members of the family of Adam in the one instance, and of the family of Noah in the other. Various other persons who were eminent characters, and who lived after each golden age were frequently added to these by the Pagan world, but the members of the two primeval families are nevertheless the original prototypes of the Demon-gods. Thus the heads of the Sethite generations from Adam to Noah, perhaps also those of the Cainite generations, were remembered with a certain degree of reverence; thus likewise after the Deluge, some of the younger patriarchs, particularly those of the line of Ham, were adored as Demons, and even usurped (as it were) the titles and

honours of their diluvian fathers; yet, if we examine the legendary histories of the chief deities worshipped by the Gentiles, we shall almost invariably find them replete with allusions to the Creation and Paradise on the one hand, and to the Deluge and the Ark on the other.

4. The Pagans were well aware that the first world sprang from a watery Chaos, that it was destroyed by a Deluge, and that a second world sprang forth from its ruins. From this simple truth of a *single* destruction and renovation of the world, they deduced by specious analogical reasoning, a *series* of similar destructions and renovations, both *prospectively*, and *retrospectively*. Hence arose the theory of the eternity of Matter, and the old Pagan law, that "*ex nihilo nihil fit.*" So ancient are these speculations, that Moses was inspired to write his history of the Creation and the Deluge, directly to oppose them; for, from Genesis we learn that Matter is *not* eternal, but was *created out of nothing* by the word of God; and also, that there was no world before that which preceded the Deluge; God forming the previously created Matter into that identical world which was inhabited by Adam and his posterity.

5. But, not only did the Gentiles adopt the theory of a succession of worlds, but being aware of certain remarkable coincidences between the Antediluvian and Postdiluvian worlds, they adopted the absurd notion of an endless succession of *similar* worlds, in which the very same beings appear and disappear in the everlasting revolutions of Heaven and Earth. The Antediluvian world commenced from a single pair, who were placed in a garden on the Mountain of Paradise, from which lofty region as from a centre, the earth was peopled. Adam and Eve, although they may have had other children, were however chiefly memorable as being the parents of a triad of sons, espoused to a triad of daughters. Adam himself was a husbandman; and was the universal Sovereign of the earth, which was peopled by his descendants. He was also the first Sacrificer, and he dwelt fearless

and secure in the midst of the brute creation. After the fall, wickedness gradually increased, until at last God destroyed that world by a Deluge. The postdiluvian world resembled the old world, with more or less exactness, in all these particulars. This world also commenced with a single pair, whose offspring were a triad of sons espoused to a triad of daughters-in-law. It also, as from a centre, was repeopled from the lofty region of Paradise; for, Mount Ararat where the Ark rested, coincides geographically with the Mount of Paradise (*see Fab. B. ii. ch. 1. and Well's Geography*), so that mankind twice derived their origin from the same Mount, and Noah appeared after the Deluge, in the very same lofty region which Adam had previously inhabited in his state of innocence and happiness. Noah was, like Adam, a husbandman by occupation; he was the first Sacrificer after the Deluge, on the same mountain; and he was the great universal father and Sovereign of the second race of mankind, as Adam was of the first. He dwelt secure in the midst of the brute creation with which he was shut up in the Ark; and his piety produced, however imperfectly, a second golden age resembling the paradisaical state, and which was a state of innocence compared with the wickedness of that generation which preceded the Deluge. This analogy formed the ground of the theory of an endless succession of precisely similar worlds. Each mundane system was thought to present an exact resemblance to its predecessor, in which the same persons everlastingly reappeared in new bodies, the same parts were enacted by them afresh, and the same deeds whether good or bad were repeated. The appointed revolution of Heaven and Earth being completed, and depravity having reached its climax, the world is again destroyed by a Deluge and returns to its original Chaos; the Demon-gods, men, and all things, being involved in one common destruction, leaving only the chief of these gods shut up in the silence and solitude of Chaos. But, Matter being eternal, it is form alone

which perishes; and, a new world soon springs forth from the Chaotic Deluge, a new Great Father appears, a new triad of Demon-gods is generated from his substance, and the eternal revolutions of Heaven and Earth again roll forward.

6. The doctrine of the Metempsychosis necessarily followed from this theory. Each person was believed to have existed in a prior world; and each person, after his death, was expected, when the appointed term of ages had elapsed, to reappear in a new theatre of action. Adam and Noah, in accordance with these speculations, were each esteemed the Great universal Father and Sovereign of gods and men, the latter being esteemed a *reappearance* of the former, and the divine souls which once animated the family of Adam, were supposed to be again incarnate in the members of the family of Noah. The Great Father therefore has a *mixed character*, his history referring him partly to the age of Adam, and partly to that of Noah; but, in the person of the Demon-gods, Noah predominates above Adam, and the Noetic triad above the Adamic, because the remembrance of the Deluge was much more deeply impressed upon the minds of the Gentiles, than that of the Creation.

7. The doctrine of the Metempsychosis was soon carried to such an extent, that whenever any eminent Sage or Sovereign arose in the early ages, he was looked upon as either an incarnation of the Great Father, or of a person of the sacred triad, although the period in which he flourished, was not the commencement of a new world. Hence arose the Oriental doctrine of Avatars, or various successive incarnations of the same Demon-god.

8. Another coincidence necessary to complete the theory of a succession of precisely similar worlds, is as follows: At the creation the Earth was the Great universal Mother, from whose fruitful womb, men, and beasts, and the vegetable creation &c., were produced; and at the Deluge, when the waters subsided, the Ark rested on Mount Ararat—the Paradisaical Mount—and from its womb, as it were, men,

and beasts, and the seeds of the vegetable creation &c. were born. Hence the Gentiles made the Ark the Great Mother of the postdiluvian world, as the Earth was of the antediluvian world; and since each world was considered to be perfectly similar to the preceding one; and Adam, the first Great Father, was supposed to have reappeared in Noah the second Great Father; the Ark was therefore, in a similar manner, in some sort identified with the Earth. Hence the Ark and the Earth were alike esteemed the Great Mother who gave birth to gods, men, and all things.

9. The symbols used to represent the Great Mother were the Lotos, the Egg or Ovum Mundi, the Cow, the Mare, &c., &c., and these symbols represented both the Earth and the Ark. In consequence also of the intercommunion of titles as well as of symbols, what ought properly to be predicated of the Earth, is also predicated of the Ark; and conversely, what ought properly to be predicated of the Ark, is also predicated of the Earth.

10. As the Earth and the Ark were each regarded as the Great Mother, and as Adam and Noah were each regarded as the Great universal Father, they were placed in the relationship of husband and wife to each other. But Noah was born out of the womb of the Ark, as Adam was born from the womb of the Earth, and hence the Great Father and Mother were considered in the light of a Mother and her Son. But, although Noah was born from the Ark, he nevertheless existed before it, and even produced it; he also existed before the renovated world, and was allegorically its parent, and hence the two were regarded as Father and Daughter. The two were, moreover, the first of all creatures, and were produced from Chaos, and hence they were, lastly, regarded as Brother and Sister. This nuptial relationship of the Great Father and Mother, gave rise to various pagan fables of incestuous unions, and to the contradictory genealogies of the Demon-gods; for, in consequence of this theory, the Great Father is said to have sometimes es-

poused his own Mother, and sometimes his own sister, and sometimes his daughter.

11. Noah is also sometimes divided into *two* persons an older and a younger god (e.g. Cronus and Jupiter), being viewed as father and son; yet, the two are in reality but *one* deity. When the Great Mother is said to produce a son, that son was naturally deemed the offspring of her consort the Great Father, although he was in reality the very same person viewed under a different aspect. Besides, Noah, in an eminent degree, sustained a double character. As the mystic *parent* of the Ark, and as an inhabitant of a former world, he wore the resemblance of a venerable old man; as the *child* of the Ark, and as the first inhabitant of a new world, he seemed as one restored to a state of youthful vigour.

12. The Great Father and Mother were considered to be the two principles of fecundity, whether animal or vegetable; and their union was sometimes considered to be of so intimate a nature, that it was inseparable. They thus formed one great Hermaphroditic deity, who was at once the Great Father and Mother of all things; e.g. the Hermaphroditic Jupiter, or *Calus* and *Terra* regarded as one being. As the deities of generation they were thought to preside over the opening of the womb; and since the rudiments of the new world were all born from the door of the Ark when it was first opened on the summit of Ararat, the same divinities who were the reputed principles of fecundity, were ever venerated as the gods of the door or the gods of opening.

13. But, the Gentiles were aware that neither the Earth nor the Ark produced their mystic offspring, animal and vegetable, in consequence of any *real* marriage with Adam or Noah; on the contrary, they each brought forth the Great Father himself, and the whole race of metaphorical children without any co-operation of a husband Demon-god. Hence the Great Mother is frequently represented by a virgin who gives birth miraculously to the

Great Father; and, as the Ark, she is constantly connected with the dove and the Rainbow. The idea of the virginity of the Great Mother gave rise to heathen nunneries, in which a breach of the vows of chastity was visited with the most horrible punishment.

14. The entrance of Noah into the Ark, corresponded with the entrance of Adam into the Earth. But, the entrance of Adam into the Earth was his burial; hence the entrance into the Ark was also deemed a burial, or an enclosure within a coffin, or a descent into the gloomy region of Hades, and the person who thus entered was considered as one that died, or was plunged in a deep deathlike sleep. Adam however, the first Great Father, was thought to have reappeared in the person of Noah, the second Great Father; hence the egress of Noah from the Ark was esteemed a revival, or a resurrection, or a return from the infernal regions. On the other hand the enclosure of Noah within the Ark, was said to be his enclosure within the womb of the Great Mother, and consequently his exit to be a birth from that womb; hence the burial of Adam was considered only in the light of a temporary return to the womb of his primeval parent, from which in due time he was destined to be born again at the commencement of another world. This being the case, the interior of the Earth and the interior of the Ark were, by a mystic intercommunion of terms, indifferently called the womb of the Great Mother, and the infernal regions; and the same god who had floated in an Ark upon the sea, who had experienced a wonderful second birth, who had been lost and found again, who had died and revived, was constantly either esteemed an infernal deity or was said to have descended into Hades, or was reputed the president of obsequies, and the sovereign lord of departed spirits.

15. All the gods ultimately melt into the Great Father, and all the goddesses into the Great Mother, and the Great Mother into the one Hermaphroditic deity.

THE FOURTH COMMANDMENT, ITS AUTHORITY AND EXTENT.*

BY REV. L. B. PEET.

In the discussion of this subject, the Plenary Inspiration of the Scriptures, and the Divinity of Christ, are assumed, as propositions already proved. As to his human nature, Christ was born and educated a Jew. He came to his own people and to his own world, and fulfilled all that had been predicted of him in previous ages. He did not come to abolish, or to alter any of the laws, or instructions, which had been previously given to his people and to the world. But having accomplished his mission on earth he ascended on high, and there with the Father, commissioned the Holy Ghost their Co-equal, to inaugurate such changes in the moral government of men, as might be for their highest good, and for the glory of the Triune God.

Now as to the authority and extent of the Fourth Commandment what can we learn from him respecting it?

In Luke's Gospel 6: 5. we read; "and he said unto them, that the Son of man is Lord also of the Sabbath." By Son of man here Christ undoubtedly refers to himself. It will also be admitted that the Sabbath, of which he here speaks, refers to the Fourth Command of the Decalogue, and that this command occupied then the same relative position in the Ten Commandments, that it does at the present time. "Kurios," here translated Lord, means also master, or owner, Christ thus recognizes the Sabbath, as an institution of his own appointment.

Now when did that appointment take place? In Gen. 2: 2, 3, we read; "and on the Seventh day God (the Logos) ended his work which he

* This is the title of an Essay Read at the Meeting of the Foochow Missionary Conference, held July 26th. 1870. As published in the *Recorder* the Essay is abridged about one third from the original manuscript. The following is an Extract from the Minutes of the Conference: "Mr. Peet shewed that the Sabbath existed before the promulgation of the law at Sinai upon the authority of a Divine Command given in Eden; that it was intended not for the Jews only, but also for the world at large; and that the duty of Christians is not affected by the change which has since been made in the day of the week on which it is observed. He then referred with severe criticism to the opinions of many who say that the Jew only is bound to obey the written law, and showed that such a theory was productive of much harm. The various opinions lately set forth on the subject in China were also commented upon, and it was urged that a faithful observance of the Sabbath should be required of the Chinese Christians inasmuch as this manifests a greater reverence and love for God than the most strict observance of all the other commandments put together. Those who have been taught to regard the subject as one of indifference to be decided by every man's own conscience have invariably erelong entirely disregarded it, and sunk into a state little different from that of the heathen around them.

A vote of thanks was given to Mr. Peet for his interesting paper. After that the subject was freely discussed by all present,—all, however, agreeing with the views which had been expressed in the Essay." Ed. Ch. Rec.]

had made, and blessed the Seventh day and sanctified it, because that in it, he had rested from all his work, which God created and made." Some more than two thousand years subsequent to this period this "Seventh day" received a new name. Thus in Ex. 16: 26. Moses says, "the Seventh day, which is the *Sabbath*." Subsequently, in giving the Law on mount Sinai, God introduces the 4th commandment by saying, "Remember the Sabbath day to keep it holy." This form of expression clearly refers to the Sabbath as an institution which had already been inaugurated, and with the claims of which, the people were already acquainted.

Thus we are plainly taught that the Sabbath is of Divine Authority. It was instituted in Eden, promulgated at Sinai, and its authority claimed by Christ himself.

The next point to be treated is its extent. Was the Sabbath instituted for the Jews only? or for the race?

We think an affirmative answer to the latter query, is the right one.

1. The testimony of scripture is decidedly in favor of it. In Mark 2: 27, Christ tells us, "the Sabbath was made for man and not man for the Sabbath." The word man is here used generically. It includes the race. Hence the 4th Commandment of the Decalogue, is of universal obligation, and its claims and benefits extend alike to all men of whatever age or nation. Christ explained its spiritual nature as including works of necessity and mercy, by referring to what David did on the Sabbath and by his own example in healing the sick on that day. But no where do we find the least intimation that either he or any of his Apostles diminished ought from the authority of any of the commands of the Decalogue. And when the Apostles in their writings speak of the law they uniformly refer to the law of the Ten commandments, which law, Paul says, is holy, and the commandment holy and just and good." This he said not to Jews only, but to Gentiles as well, for he is here addressing the Romans. The same is true of the other Apostles. They speak of the moral law as something abiding and distinct from the laws and ceremonies of Moses which are done away in Christ.

The Apostles were the instruments whom God employed to abolish the Jewish ceremonial, and to introduce the more simple forms of Christian worship. But what of the 4th commandment? Was that to be done away? Not at all. It was to be observed on the First day of the week instead of the Seventh. It was to be called the Lord's day, and was to become the Christian Sabbath. Did this change in the day effect any change in the validity of the institution itself? We think not. At the present time therefore we find that a certain day of the week is recognized by the Christian world, and has been for many ages, as a day of rest and of worship. It is known by various names, such as the Sabbath, the First day of the week, the Lord's

day, Sun lay, &c. and in Chinese, "worship day," all pointing to one and the same day, viz., the day following the six successive days of labor or the seventh day. Now if any man faithfully observes this day as appointed of God for rest and worship, does he not meet all of the requisitions of the 4th commandment as fully as Moses did who first published it, though it be not precisely the same unbroken seventh portion of time in regular succession from the creation of the world?

Christ and his Apostles in changing the Sabbath from the Seventh, to the first day of the week, violated no command of the Decalogue, nor did they infringe upon the rights of any, either of God or man, while at the same time they gave their testimony to the unreppealed laws of this Decalogue, and consequently to the continued existence and authority of the Sabbath institution. Christ as Lord of the Sabbath had a perfect right to change the day, or its name, or both, as he chose. This he did mainly through the example and teachings of his Apostles, who were under the guidance of the Holy Spirit, and thus it was sanctioned by Divine Authority, that the First day of the week, instead of the Seventh, should be the Christian Sabbath.

2. We reject the theory, that the Sabbath was instituted for the Jews only, on the ground of the many wrong conclusions to which it leads.

A late writer on this subject says "that the Sabbath Law, (referring to the 4th commandment), was given to Jews only." Again he says, "But as to the Sabbath Law if enacted for the world why does it not say so?" So we might ask respecting each one of the commands of the Decalogue, if enacted for the world why does it not say so? But it does not say so. Therefore they are binding upon none, save only upon the Jews to whom they were first given. So the above writer himself thinks. He says, "Not a law in that Decalogue is binding upon any but a Jew, simply because it is there. All its moral laws," he says, "were binding before; and they are binding now on myriads who know nothing of that Decalogue's existence." What he understands by "a moral precept," he says, "is a law written on the fleshly tablets of the heart." Which we suppose must mean natural consciousness of what is right and what is wrong. Hence the written law of God, written with his own hand, is binding upon none but Jews only to whom it was addressed, except so far as it may coincide with what any one may conceive to have been written on the fleshly tablet of his heart! How are we to convict the heathen of the sin of idolatry? To warn them against murder? Uncleaness? Theft? Falsehood? Covetousness? And the like? Not by appealing to God's written law, but to the law written on the fleshly tablets of their hearts" What a wonderful discovery of the 19th century! Paul must have been both beside himself, and have forgotten himself too, when he talked about the "law

being our school master to bring us to Christ!" Why did he not inform us what that law was, that he was talking about? That it was not the written law of God, but the law written on the fleshly tablets of men's hearts!" What a pity that he should have made such a mistake! What multitudes of ministers and Christians of every age and nation have been misled by his neglecting to define what is "moral" and what is "positive" when speaking of the law! A new era has indeed risen upon us!

3. We believe the opposite theory to the above is the true one, because it leads to correct conclusions and to a correct interpretation of the word of God.

According to this theory man owes certain duties to God and to his fellowmen, growing out of his relations to both which can never be dispensed with, without disobedience to the authority of the former, and at the same time infringing upon the rights of the latter. All of these duties both to God and to men are briefly comprehended in the requisitions of the Decalogue. Hence this Decalogue belongs no more to the Jew than to the gentile. No more, nor no less to one age or nations than to another. It is the great Charter and Bill of Rights, which God has given to the race. So long as we believe God to be what he is represented to be in his word and man to be what he is there declared to be, the relations existing between the two absolutely necessitates just such a constitution as is contained in the Decalogue. Diminish aught from the first four commandments of this Decalogue and you must inevitably detract from the authority of God. Diminish aught from the last six and you must as inevitably detract from the rights of man. In this as well as in all of the other works of God there is a perfect correlation between God and man, between the Creator and his creature.

Foochow.

(To be Concluded.)

CONNECTION OF CHINESE AND HEBREW.

BY REV. J. EDKINS.

The remarkable antiquity of the Old Testament renders it of the highest philological value. The age of Moses B. C. 1530 to 1450 synchronizes with the reigns of Chinese emperors who belonged to the Shang dynasty. His writings are the oldest known Hebrew literature, but the documents he used in compiling Genesis were probably more ancient than his own time and may be approximately referred to

the period of Abraham or nearly B. C. 1900. Part of the Chinese Book of History seems to be equally old. Ancient Chinese arts and institutions indicate a migration from the west that probably took place early in the third millennium before Christ and previous to confusion of tongues at Babel. The older a language, the more important is it as a source of information on the primitive language of mankind. The ancient Hebrew and the ancient Chinese were probably dialects of a still more venerable mother speech which was truly antediluvian and began with Adam.

Is it possible to obtain safe results in comparing these two languages? Have they common elements which belonged to the speech of primeval men? To how great an extent do we find their vocabularies identical? How far does their syntax differ? How many centuries probably intervened between the time of the separation of these ancient modes of speech from each other and the Mosaic age?

These and other cognate questions demand an answer. The attempt will now be made to give some specimens of the mode in which it may ultimately be given.

Chinese words consist of a monosyllable containing a vowel and one or two consonants. Hebrew words consist of one or two vowels and one, two, or three consonants forming one or two syllables.

There appears to have been an addition of letters to the Hebrew, by which the original monosyllable has become dissyllabic. If we can find out the laws by which the monosyllabic roots were lengthened and otherwise modified, we shall be in a position to reduce the Hebrew words as they occur in a dictionary to a form convenient for comparison with Chinese. Among these laws are:—

1. The initial sibilant often found preceding two radical consonants may be confidently set aside as a Semitic prefix.

2. The medial consonant if it be Resh or Lamed may be suspected as

not a genuine radical letter. It may have been inserted as R in the German "sprach," when compared with the English "speech."

3. The third consonant is very frequently a mere repetition of the second.

4. Sibilant radical letters are often the modern representatives of D and T. Thus Sham *there* was more anciently Tam as in Chaldee.

5. In the same way Resh and Lamed often stand for an older D.

6. The etymological value of Vav is W, and of Ayin G. Of F the value is P. Of He and Hheth it is K.

7. The Chinese final NG frequently corresponds to the Hebrew and Indo-European final M.

8. Almost any letter may be added to a monosyllabic root to form a third radical. E g, the root of Gadol *great* is GAD.

Some examples of the first of these laws will now be given.

1. Tsa dik *just* is lengthened from DIK, which appears in the Greek dikaios, the Latin rectus, the English right, the Chinese 直 Chi, which is, in the old pronunciation, DIK.

2. Selag, (Ayin) English rock.

3. Safad, *beat the breast*, English beat, Chinese, 伐 fa for BAT, Hebrew Shebet *rod*.

4. Isahhak, *laugh*, Latin cachinnor.

5. Tsamath, *was silent*, mutus, Chinese MEK.

6. Tsafahh, *was wide*, 博 Pok *wide*.

7. Sabag, *was satisfied*, 飽 pau or Pok.

8. Sagab, *was high*, from the root gab *high*.

9. Safak, *struck*, Sifik *struck a covenant*, baculus *a staff*, Chinese Pak *strike*.

10. Saraf, *seraph*, *serpent*. The S is preserved in serpo, and the Sanscrit sarpa, but it is wanting in repo *to creep*, which retains the pure root. Compare also reptile and the Greek herpein *to creep*.

11. Shabag, *he swore*, probably the same with Bok *to bind*, 縛 Bok, *bind*.

12. Shabath, *rested, ended*, Latin, finis, Chinese 罷 pa, Bat, Hebrew batal, *cease*.

13. Shahhat, *slaughtered*, Chinese 割 ko, KAT *to cut*, Latin caedo *kill*, English kill.

14. Shahhath *destroy*, the same with the preceding.

15. Shahhar, *was black*, Chinese 黑 he, HEK, Mongol hara, Sanscrit Kala, *black*.

16. Shakab, *he lay down*, Latin cubo, cubuit, Greek, kupto, *bend*, Mongol hebdehu *to lie down*.

17. Shalahh *he sent*, Latin lego, legatus, Mongol, yelegehu *send*. Probably connected with the Chinese 差 C'hai, T'AK *send* and the Greek stello. Both T and L often come from an older D.

18. Shamat, *he sent, he struck, he threw*, Latin mitto, English smite, meet, German schmeissen *to strike* and *to throw*.

19. Shafat *he judged*, in the substantive, Shofetim, gives its name to the book of Judges, and occurs in the title of the rulers of Carthage who in Roman history are called Suffetes. This word is essentially the same as Badal, *he, divided*. The *judge* is the *divider*. In Chinese 別, BIT, *divide*, is from the same root, as also, a little modified, 分 PUN and 判 P'AN, both meaning to *divide* and 半 pan half. In the sense of "judging" the aspirated form is preferred. In Latin we find pars, partior, findo &c.

These examples are sufficient to show that there was a very ancient time when Hebrew words now consisting of three consonantal radicals, the first being a sibilant, Zayin, Tsadi, Samech or Shin, were without this prefix. In comparing such words with corresponding Chinese terms, we must first remove the sibilant. The same must be done with all words which in Sanscrit and in European languages are by having a sibilant initial, disguised in the same manner. The Hebrew Marah *was bitter* is the same with "amarus," "amer," and "smart." Our "speak"

is the old fashioned Chinese word 白 *bak to speak*. As the Indo-European languages all have this peculiarity in common with the Semitic languages, it must have been developed before their separation, and it may be regarded as one of the philological facts of the third millenium before the Christian era. The prefix of a sibilant is entirely foreign to all Chinese and Turanian languages. The Basque in the south of France, the Finnish in Scandinavia, and the Tartar languages are all without it.

The Semitic nations placed a vowel after the sibilant initial. The Celts, Teutons, Greeks, Latins and Hindoos usually prefixed it without a vowel. Thus in our word "straight" where S is prefixed, R inserted and T added at the end, no vowel intervenes between the prefix S and the first radical letter T. The proper name, Sadok, occurring in Arabian and Hebrew biography, and meaning "the righteous one," is an example of the Semitic habit of inserting a vowel between the prefix and the root.

I limit myself at present to the illustration of the first of the preceding eight laws.

PEKING, October, 1870.

CHINESE CANNIBALISM.

BY L. N. W.

An article on this subject, in a late number of the *North China Herald*, refers to the well-known fact that the Chinese attribute virtues to nostrums derived from the human body; and also states that "it is not an uncommon thing, in a warfare which excited the passions of both sides, to find soldiers tearing the bodies of the slain to pieces, and devouring their hearts." Leaving aside the abstract question as to how far removed the Chinese are from the era of cannibalism, it may be confidently asserted as to them, that the battlefield, the execution ground, and the

scenes of mob violence, too often bear witness to fiendish cruelty and thirst for human blood scarcely surpassed by the original New Zealanders or the most slaughter-loving tribes of Africa.

There are numerous authentic instances of cannibalism in China. A Manchú, belonging to the White Banner, with his wife, has just been condemned to death by the proper official in Peking, for murdering the aged mother of one of the parties. She accidentally occasioned the death of a little grand-child consigned to her care; whereupon the incensed parents took her life, and followed the act by ripping open the body of their victim, and tearing out and devouring the heart. It is even reported that the flesh was boiled and sold to poor people as food! During the famine which prevailed in North China a few years ago, human flesh was known to have been exposed for sale in the public market of an interior town west of the capital; and there is reason to believe that anthropophagous practices were not unfrequent.

In the third and fourth years of *Tung Chih*, a large body of long haired rebels from Hu-pei entered the south-eastern part of Shan-hsi province, everywhere plundering the people and devastating the country. Thousands of the helpless villagers and peasantry perished at the hands of the invaders, who not only remorselessly robbed and murdered men, women, and children, but frequently feasted upon their ghastly remains. It was no uncommon thing to tear strips of flesh from the bodies of the slain and roast them in burning embers or hot ashes; while with equal facility skulls were converted into bowls and cups, the skin manufactured into serviceable shoes, and the tendons made into ropes or thongs for tying horses, &c. The rebels were dispersed with great slaughter by an army under Viceroy Tsuo-tsung-tang and the Manchú General Tuo-lung-a.

PEKING, August 23rd, 1870.

TSAOU-NGO (曹娥廟) TEMPLE.

Some time ago as I was making a trip into the country I stopped on Saturday to spend the Lord's Day at Tsaou-ngo; a village in which we have a preaching station and some few Christians. During the afternoon the assistant proposed to go and visit the village temple, which temple is quite large, and has a history that is not altogether void of interest. It appears that in the reign of the Emperor (Shun-ti) 順帝 of the Han (漢廟) dynasty (about A. D. 140) there lived at the place a man named Tsaou who had an only daughter, noted for her filial affection and obedience. When she was only eight years of age her mother had an attack of threatening sickness; the child went to a neighboring temple, and before the chief divinity of the place cut a lump of flesh from her thigh, and having properly prepared the flesh thus cut away, she gave it to her mother who instantly recovered. About six years after performing this act of filial piety, her father, who was a religious devotee, was on his way one day to attend a procession held in honor of a neighboring god, and was rowing his boat against the tide, when the waves becoming too powerful for him his boat was swamped and he himself was drowned. The daughter when she heard of the calamity repaired to the river, and for seventeen days poured out her tears and cries, without ceasing: she then took a gourd and having uttered a prayer, or recited a charm, cast the gourd into the stream. The gourd floated for a while on the surface when it suddenly sunk. This being the sign she had asked in order to discover the place of her father's corpse, she immediately plunged into the river in the place where the gourd sunk, and after three days the corpses arose to the surface, that of the daughter clasping in its stiffened arms that of the father. A tablet was very soon erected to her memory by the district Magistrate of Shau-hing (紹興) and after five years the tablet was suc-

ceeded by the temple. The matter however was not permitted to rest there; for in the reign of the Emperor Hwuy-tsung (徽宗), about A. D. 1100, she was by imperial decree admitted among the gods and goddesses of China: and in the reign of the Emperor Li-tsung (理宗) about A. D. 1230, her father and mother were admitted into the same divinely honored throng.

We have heard of the canonization of Western saints being wisely deferred till their history, if they ever had any, had become forgotten; when the fact being declared by the proper authority the devout worshipers had no other means of deciding whether they invoked the name of, and prayed to be made like to, a saint or the contrary. We see thus that the Western canonization and Eastern apotheosis are not altogether different in this respect. If we mistake not it has been discovered and settled only in our days that a very highly favored woman who acted quite an important part in the world about nineteen centuries ago was born immaculate! And while we are writing these lines we learn that an old man on the banks of the Tiber has been declared infallible, which declaration having a retrospect influence brings also into the number of 'infallibles,' some not only of the weakest and most worthless, but some of the most outrageously bad men who have ever disgraced humanity!

The reason for the apotheosis of our Chinese heroine is however entirely satisfactory. In the reign of the Emperor Hwuy-tsung some men coming from Corea to pay tribute to his Majesty the Emperor; when the tribute bearers came to the river, on whose bank the temple is erected, there was a great storm, so that they were unable to cross; the young woman's fame had fortunately by that time become very widely celebrated, and the messengers in distress called upon the name of the departed worthy: and though when alive and well she was unable to save her father from a watery grave, now that she had been dead about a thousand

years she had power to still the waves so that the offering was borne across in safety and delivered to the properly constituted officers of his Majesty. This coming to the Emperor's ears he issued the decree that she be admitted among the gods as above stated.

The walls and pillars of the temple are thickly studded with verses and sayings in her praise, not very different in idea from the words which Lemuel uses in praise of his heroine "Many daughters have done virtuously, but thou excellest them all." One of them is **女中堯舜** which might be rendered "An Edward VI or a George Washington among women." The foregoing facts and dates are taken from the **曹江孝女朝志** *Tsau keang heou neu meuou che*, a work of two volumes compiled in the reign of the Emperor Kang-hi.

Leaving the mythological and fabulous portions of the story to be estimated at their true value, the fact still remains that the temple stands there now as it has stood for centuries proclaiming the beauty and the reward of filial piety.

The author of one of the many books on China says, when speaking of his visit to one of the cities of the Empire, "In viewing this city . . . I felt most forcibly the deficiency of interest in every thing relating to China from the whole being unconnected with classical or chivalrous recollections." We are disposed to question the justice of such a remark. A traveller unacquainted with the history of Greece might pass over the field of Marathon, or through the straits of Thermopylæ, without having his patriotism in the least increased, as one, unacquainted with, or uninterested in the history of Britain, might pass over, or near to, the field of Waterloo an entire stranger to the sensations of him who on the spot said,

"Stop! For thy tread is on an Empire's dust,
An earthquake's spoil is sepulchered below."

But such men would sadly miscall Europe if they should go away and say that it was "all unconnected with classical or chivalrous recollections." Within less than a day's journey, even

without the aid of steam or of wheeled carriages, of the temple noticed above, might be visited what is said to be the tomb of the Emperot Yü: a name sufficiently prominent in the Chinese classics: or we might visit the graves of the two loyal scholars Tang and Lin⁴ who under cover of the night bore away and concealed the corpses of the Sung monarchs and thus prevented their desecration by the Mongols, for which loyal chivalrous action they are by imperial edict venerated and worshiped till the present day: or we might visit the Si-hu in whose vicinity is laid the story of the white snake, and on one of whose islands dwelt the 'bachelor sage' who in the study of literature, and in enlarging his knowledge of, and acquaintance with birds and trees, found in his own opinion more than a recompense for the want of wife and children: these and other incidents render the place as justly celebrated in Chinese story, as Loch Lomond or any lake or dell immortalized by Sir Walter Scott, is in the literature of North Britain.

HANCHOW:

THE TIENSIN MASSACRE.

BY REV. C. A. STANLEY,

of the American Board Mission.

"What it is necessary for us to study above all things is, in my opinion *the beginning*."* The importance of this principle can hardly be overestimated, if one would get a correct and proper understanding of any fact or event. Failing to apprehend and appreciate the origin of events, ignoring or disregarding "the beginning," it is in vain that one attempts to comprehend that which succeeds. The sequence of incidents must be traced, and the connection understood before one can discourse of the event itself in an intelligent and intelligible manner.

Because the incidents that have transpired within the last few months and years, bearing upon the Tientsin Massacre, and the important and palpable facts immediately connected with it have been ignored, overlooked or imperfectly appreciated, therefore the failure to arrive at an adequate conception of the event itself, or of the crisis which this event indicates as already upon us.

* D' Aubigné in *Introduc. to Vol. III of History of the Ref. in the Times of Calvin.*

It is the opinion of the writer, that a careful study of all former mobs, riots and attempts at the destruction of foreigners in China, would not fail to throw light upon the late tragedy at Tientsin. As the means for such an investigation are not at hand, only events of a later date will be noticed. But in these more recent "beginnings" there is abundant evidence indicating that the events of the 21st of June, were but the legitimate fruits of an earlier sowing.

For present purposes, it will not be necessary to go back further than the end of the year 1867. It was then that the Burlingame mission began its career—a mission from which some hoped for so much good; concerning which most persons entertained serious doubts; while a few denounced it from the first as being fraught with no good, either to China itself, or to foreign residents in China—as in no way likely to advance civilization, science or religion. With that mission as such, we have nothing to do at present. Let us notice, however, some of the events which followed its departure.

Before the winter (of 1867 and 1868) had passed and navigation had again opened in the north, a marked change was noticeable in the conduct and bearing of the people towards foreigners. This was observed alike in Tientsin and Peking—among the official class as well as among the common people. Ere long a similar state of things was observed at other places in China. So haughty, and in some cases insulting, was the bearing of Chinese officials, that it was matter of frequent remark. It soon became evident to the majority of observers, that the Chinese Government had no idea of entering the family of nations in any such manner as some of its friends and advisers had proposed. It was with purposes and ideas of a different kind and wholly its own, that it took such a step.

The progress of this Embassy; how the people of the United States were deceived and went into ecstasies over the "oldest nation in the world sending a son of the youngest nation" to represent it, and ask for it a reception and a welcome into the fraternity of nations—how a supplementary treaty was made which reiterated some provisions of former treaties, but contained nothing new—how China was said to be *calling* for the introduction of western science, civilization and religion—all this, and much more is fully known.

The reception which this mission met with in America, only increased the arrogant assumptions, and multiplied the insults offered to foreigners, and their representatives. The mask was in a measure thrown off, both by the Chinese Government, and by its representatives abroad. Those who were closely watching the development of circumstances, already saw the cloud arising. The Embassy proceeded to Europe. 'The court of St. James will not be duped,' it was said; but even astute Englishmen were as badly "taken in"

as their cousins—equally willing to be humbugged. Other successes soon followed, each of which added its weight to the turning scale in China.

Following speedily on these successes—fit preludes of the terrible scenes which they introduced—came the outburst of the long pent up and smouldering troubles in Formosa—in April 1868.*

Shortly after this manifestation of anti-foreign feeling, difficulty arose at other places, especially in Sz-chuen in connection with the Catholics. Then comes the outbreak at Yang-chow, † August 22nd—a most cowardly affair, and if not originated by the authorities, at least winked at by them—and the guilty parties persistently shielded from justice.

Other, and less flagrant acts of perfidy followed these—as at Swatow and Foochow—until they culminated in the atrocities perpetrated at Tientsin.

It is worthy of note that in every one of these cases, local officials were deeply implicated, if indeed they were not directly connected with them. And while condemning the temporizing and dangerous policy of the foreign powers especially England and the United States—in connection with these events, let us not forget the measures adopted by some of their representatives at the ports—measures which, in the circumstances, can hardly fail of meeting with general approval.

After the unjust "snub" given to these men by the British Foreign Office, and the recall of J. Ross Browne, by the United States—and as showing the true spirit of the Chinese as encouraged to manifest itself by the action of Foreign Governments,—it is well to recall the gross insults to which Sir R. Alcock was subjected on the occasion of his visit to the viceroy at Nankin near the close of 1869. It certainly furnishes matter for contemplation to those who are interested in the true advancement of China, in connection with such an event as has since occurred at Tientsin.

The part which Tseng-kwo-fan—then Governor General of the Two-kiang—played in the settlement of the Yang-chow affair, is fresh in the minds of all. It will also be remembered that almost immediately after the Yang-chow business was settled, Tseng was transferred to the Governor Generalship of the Metropolitan province, Chihli.

No sooner was his approach announced than we heard rumors of the intended destruction or expulsion of foreigners. Every month or two these were revived. Connected with them were various stories of the wicked deeds done by the "barbarians," and the calamities which had befallen the Chinese since the advent of foreigners. The effect of all this was

* Chinese Recorder, August 1868 p. 65, Shanghai papers April and May, 1868.

† Chinese Recorder, September 1868, p. 88, also p. 69 "Hankow" Intelligence, also Chinese Recorder August 1869 p. 69.

to inflame the minds of the people—the ignorant believed what was told them; and the feeling that something was to be done to rid the country of its pest, became so strong, that many would have nothing to do with foreigners for fear of compromising themselves with their officials. Even in Tientsin, where foreigners had for so many years engaged in business and missionary operations, so great was this fear, that it was with much difficulty that buildings could be rented in new localities. So numerous and definite were the rumors floating about the country, that except in places where the missionary was well known, it was almost impossible to rent premises in the interior for missionary purposes. Where success attended the efforts made, and premises were rented in due form, mandarin interference compelled their relinquishment and the return of the rent already paid. In one instance* where such was the case, it was even said by the local officer, that previous to renting premises—the right of which according to treaty, he acknowledged—we should make our desire known to the authorities, so that they might assist in securing proper and suitable accommodations. This pretended requirement emanated from Tsêng-kwo-fan, and the object of it was to secure a knowledge of our intentions beforehand, so as to prevent the rental,—prevention being less troublesome than ejection.

In August 1869, another event occurred which has tended not a little to strengthen the feeling against foreigners, viz. the murder of Mr. Williamson of the London Mission Society.† The perpetrators of this deed have never been sought out and punished, and as a result, the Chinese long ago came to the conclusion that foreign life is not valued as highly as they had supposed, and they very naturally reasoned, 'if one, why not more?'

There were, even then, those who were doing all in their power to create and intensify in others the hatred to us which existed in their own hearts—and not without success.

It was generally believed at the time that this event had no political significance, but later developments seem to point to a different conclusion. Be this as it may, it had its bearing—and an important one too—in dissipating the feeling among the Chinese that foreign life was sacred and would be avenged. Had the instigators and perpetrators of this deed been punished—had the home Government, through its Representative been faithful to its sacred trust of protecting its citizens, and required the Chinese Government to have done its duty in this case,—it is matter of serious doubt whether history would have had to record the bloody deeds and sufferings of last June.

The knowledge of these events as they occurred being circulated throughout the country, unsettled and excited the minds of an ever suspicious people.

As long ago as early in the summer of 1869, the common report among the people—and believed by them—was that Tsêng-kwo-fan was making preparations for the expulsion of foreigners from China;—his removal from Nankin to this province was considered from the first to be connected with such a plan. Thus one thing after another has increased, deepened and extended the anti-foreign feeling, till through the direct efforts of the Tientsin Prefect and City Magistrate, and a Brigadier named Chên-ta-swai (or Chên-kwo-rui),—recently from Nankin, where he had laid the train for a similar catastrophe,—it culminated in the Tientsin Massacre.

While there had been one succession of rumors for the last two years, indicating an increasingly unsatisfactory state of feeling on the part of the Chinese, the immediate beginning of these later troubles may be placed at about the end of May last, when a number of interments were made by the Sisters of Mercy east of the river. Rumors at once revived concerning the destruction of children for the purpose of obtaining their eyes and hearts for use in medical preparations. Excitement became intense; the place of interment was visited by hundreds daily. Many of the bodies were exhumed, but according to reliable testimony, nothing but bones and a little hair was found. It was said however, that among the remains were corpses with the eyes and hearts taken out, which being believed by the ignorant and credulous, the excitement sprang, and the fear increased.

The kidnapping stories followed almost immediately, and kidnapping was charged upon the representatives of the Romish church. About this time two persons accused of abducting children were seized, and without the show of a trial, or the least evidence of their guilt, they were executed by the Prefect. It should be borne in mind that this officer had been here but a short time—that he was appointed by Tsêng-kwo-fan; and soon after his arrival, he took occasion to make his anti-foreign feeling known, and gave utterance to the sentiment that he had no fear of foreigners. In assuming the power of life and death, which alone belonged to Chung-how, he relied for support on Tsêng-kwo-fan, as being under his orders and not under Chung's.

As a mark of appreciation, the anti-foreign party here presented him with "the umbrella of ten thousand names" (萬名傘), and a complimentary tablet inscribed, "The Living Buddha of Ten thousand families" (萬家生佛)

Proclamations issued by the Prefect and City Magistrate had the effect greatly to increase the excitement and strengthen the conviction that the Sisters of Mercy were guilty of the foul deeds charged on them. That of the Prefect spoke of the kidnappers as "commissioned by other parties to kidnap

* Chinese Recorder, May, 1870, p. 323.

† Chinese Recorder, October 1869, p. 143.

in all directions," and the charge was at once made and believed that the "other parties" meant Catholics.

Some rumors had come to our knowledge before, but the first open demonstrations of a threatening kind were observed on Sabbath the 5th of June by one of the mission ladies. As was her frequent custom, she went to the city accompanied only by some of her school girls to attend the chapel services, and to instruct the women. As soon as they entered the city, a crowd began to collect about them—which had never occurred before—and talk about kidnapping and taking out the eyes and hearts of children. After the services at the chapel were over, they were followed to the house of one of the converts, by the crowd with the most insulting language and actions. Here the court-yard was soon filled, and finding nothing could be done, the girls were left, and the lady returned to the chapel in company with one of the teachers who came for her and nobly stood by her during this time, and instructed the chapel keeper to go quietly and bring the girls home while she took a chair. It is her firm conviction that had she closed the door, the crowd would have pulled the house down. Presence of mind in facing them, kept them at bay; and nothing was done which they could not see.

From this time to the day of the Massacre, the rumors increased in virulence. But it was not till about the 15th or 16th of June that any hint of a fixed plan to attack foreigners was heard of by us. Friendly Chinese spoke of such rumors, but did not themselves believe an attack would be made. Some servants however in foreign employ, while continuing in their place and work, removed their bedding &c., a week or more before the occurrence, gave the reasons for so doing and told when the attack would take place.

One of the persons seized as a kidnapper about the 8th of June, was a lad of 19 years, who was said to have confessed that he was an agent of the Romanists. His admissions, secured partly through fear and partly through sheer stupidity, seemed to fix more blame on the Catholics. Accordingly the Cathedral and Jên-tsz-t'ang (Hospital of the Sisters) were visited by some of the leading Chinese Officials only a few days before the massacre.

It was previous to these visits that the rumor of an intended attack on foreign residents reached us. And here it might be mentioned that this rumor was in circulation in Shan-tsing, at a distance of 150 and 200 miles from here as early as the 14th of June, in this form; the 21st for the attack at the city, and the 24th for that at the settlement; no distinction of nationalities being mentioned. This shows the existence of a premeditated and widely circulated plot.

On the morning of the massacre,—Tuesday 21st June—the Cathedral was visited twice by the native authorities. Large crowds followed them, but not the least effort was made by the officers to disperse the people, or to

remove the suspicions concerning the Romanists. It was but a short time after the second visit that the attack was commenced.

A few of the preceding events are important. For days little groups of men belonging to the fire companies and "roughs" had been observed here and there in earnest conversation—the rumors increased, violent demonstrations and abusive language became more frequent, and the excitement intensified; yet not even friendly natives thought of such an issue, although the day fixed upon was freely spoken of. On Sabbath the 19th of June, one of the missionaries accompanied by his wife and a friend, in passing one of these groups collected on the steps of a temple, heard most abusive language—brickbats were also taken up threateningly, though none were thrown.

Application was made to the authorities on several occasions—the last on Tuesday morning, by both the English and French Consuls,—for proclamations to quell the excitement, but *no notice* was taken of them—they were *not answered*.

After the departure of the authorities from the Cathedral, the crowd increased rapidly. The attack commenced on the French Consulate at about 12 to 1 o'clock (mid-day). The signal was the sounding of the fire gongs. The Consul, M. Fontanier, in official dress, went at once to Chung-how's Yamèn about $\frac{1}{4}$ of a mile distant. The other inmates of the Consulate were murdered before he left the Yamèn. He was killed on his way back, only a short distance from the Yamèn, stripped of his clothing and thrown into the canal. It was about this time that Chên-ta-swai arrived on the west side of the canal at the head of some soldiers. To check the accumulation of the crowd, Chung-how had ordered the bridge of boats opened. Chên ordered them closed, and encouraged his men and the crowd to fire the buildings which had already been rifled. Their work at the Consulate and Cathedral accomplished, the crowd then rushed for the compound belonging to the Sisters of Charity about one mile distant. Here the most revolting deeds of cruelty and shame were perpetrated. Ten Sisters were most barbarously killed, their bodies hacked to pieces and thrown into the flames. Their premises were utterly despoiled and burnt. Eight Protestant chapels suffered a similar fate. The houses of many of the converts, both Protestant and Catholic, were looted and pulled down. Some of the Protestant converts were robbed, beaten and prisoned—one died of his wounds. A large number of the native Catholics were murdered; others even subjected, by the officials to inhuman tortures after the affair was over in order to extort confessions that the Sisters were guilty of the enormities with which they were charged.

In addition to the murders at the Consulate, Cathedral and Jên-tsz-t'ang, a French merchant and his wife residing more than a mile away were killed—also three Russians, who hearing the disturbance, were fleeing from the

city. The Protestant chapels were searched for the missionaries with the avowed purpose of killing them. In one instance the chapel keeper was severely beaten because he could not produce the foreigner.

The evidence which has been collected establishes beyond a doubt, several points of importance.

I. Official complicity. This is established by the following facts.

1. The previously known anti-foreign feeling of the Prefect, an appointer of Tsêng-kwo-fan was well known.

2. The character of the proclamations issued by both the Prefect and City Magistrate had the direct effect to increase excitement and prepare the way for such an event.

3. No effort was made by any of the officials, including Chung-how, to quell the excitement, though repeatedly asked to do so.

4. Soldiers from the Chên-tai's Yamên were among the most active throughout in the work of destruction. They were led, and the people encouraged by Chên-ta-swai, who ranks as a Brigadier. It is noticeable that one of the missionaries returning from a tour in the S. W. heard of this Chên all along his route of travel down the canal, for nearly 200 miles, as having come to Tientsin to assist in the expulsion of foreigners. (Chên is a protégé of Tsêng-kwo-fan.)

5. Catholic converts were tortured in order to get certain confessions from them.

6. The fire companies and volunteer forces—each of which companies has a literary graduate, whose name is enrolled in the Yamên, as its chief—were actively engaged in the riot. These men would scarcely venture to take part in any movement which had not official sanction.

7. The presentation to the Prefect of a complimentary umbrella and tablet—which were accepted.

8. Fans were made, representing the burning of the Consulate and Cathedral and the murder of some foreigners, with officials standing by and approving the deed. On the first issues, the names of Chung-how and other officials appeared, as indicating their presence on the occasion.

9. The effort to create the feeling that the recent executions were made in order to "appease (foreign) wrath," instead of in the interests of justice. Also the fact that 500 Taels have been given to the family of each of the persons executed.

10. The three most deeply criminated officials have been persistently shielded from their deserved punishment.

II. The outbreak was not a sudden ebullition of popular feeling, but was deliberately planned.

1. The time of the attack was indicated several days previous.

2. The rumor of such an intention and place was current a week previous, in places 150 and 200 miles distant.

3. The plan was so far perfected that at the sound of the ordinary fire signal, the fire brigades seized their arms, *which were in readiness*, instead of their buckets, and from all quarters rushed to the French Consulate.

4. The soldiers equally well understood the signal, and joined in the attack. A bugle was sounded in the Brigadier's Yamên almost simultaneously with the striking of the alarm gongs.

5. Several foreigners were expressly warned beforehand—even the form which the riot was to assume was stated, in one or two cases.

III. It has been thought by some that the popular fury was only directed against one nationality, and that in so far as others suffered, it was simply by the violence of the torrent bursting all bounds. Since the failure of the original plan, indeed, the Mandarins have done all in their power to create the impression that it was only a demonstration against the Catholics—and against the French as being the supporters of that faith.

Although we are well aware that in many parts of the country grave and serious charges are made against the Romanists, from which the existence of a bitter feeling—more intense perhaps, as some believe, against the French as their defenders, than against other nationalities—may be inferred, yet we think facts abundantly show that the riot at Tientsin was not directed against them alone, but was a deliberate attempt at the destruction of all foreigners.

1. Two separate days were spoken of for the attack in the city and at the settlement; and the rumors circulating throughout the country have never made any distinction in nationalities.

2. Eight Protestant chapels, well known to be connected with the English and Americans, were indiscriminately destroyed.

3. At some of the chapels, search was made for the missionaries, and the determination to kill them, if found, openly avowed.

4. Three Russians, though pleading their different nationality, were brutally cut down in the streets, amid repeated cries that all foreigners were doomed to the same fate.

5. Protestant as well as Catholic converts suffered greatly. The plea that they were known not to be Catholic served only to elicit the reply, 'we make no difference.' Their houses were pulled down—they were robbed, beaten, wounded, imprisoned.

6. Both before and after the Massacre, all foreigners were alike denounced. Frequent threats were made for a long time of completing the work of destruction.

The victims of the Massacre were—M. H. Fontanier, French Consul.

M. Simon, Consular Secretary.

M. Thomasin, Secretary of Fr. Legation, en route to Peking, and Madame Thomasin.

M. de Chalmaison—French merchant, and Madame de Chalmaison.

Father Cheviur.

Ten Soeurs de Charité, of whom 2 were Belgian, 2 Italian, 1 English, and 5 French.

Mr. and Mrs. Protopopoff, and Mr. Basoff, Russians.

The recent action of the Chinese Government, purporting to be a settlement of the matter deserves a passing notice. Near the beginning of Oct. an Imperial Edict stated that the Prefect and City Magistrate were to be banished to the district of the Amoor; a score of others were to be banished for ten years, and fifteen persons were to be executed. Of the banishments we have heard nothing since. The executions took place on the morning of the 18th Oct. The family of each of the men executed received 500 Taels of silver. In addition to the above, Chung-how gave an extra 100 Taels to each family, when passing through here recently en route to Paris.

The executions are referred to as a necessity in order to satisfy the vengeful wrath of foreigners. The men were dressed in silk, and superior coffins were prepared for them. Their heads were not exposed on the city wall as is customary in such cases. Aside from the fact that the circumstances attending the execution were such as to create and intensify a hatred of foreigners, and place upon the heads of the victims the martyr-patriot's crown, instead of covering their names with shame and disgrace, their death signifies nothing as a satisfaction for the atrocities of the 21st of June last, so long as the guiltiest of the ruffians are permitted to escape, and the instigators and abettors of the deed, who occupy high positions, are shielded from the demands of justice. Their "execution" can hardly be viewed as other than cold blooded murder. And it becomes a serious question, 'who is the cause of such an unholy deed.'

TIENTSIN, November 1870.

NOTES OF A BIBLE TOUR IN SOUTH EASTERN SHAN-SI.

BY J. DUDGEON, ESQ. M.D.

Mr. Wellman, one of Mr. Wylie's colporteurs in connexion with the British and Foreign Bible Society returned lately from Shansi after an absence of eight months. He started from Peking September 10th 1869 and returned 6th May 1870. He was accompanied by two converts, one in the capacity of teacher and the other as assistant; the former a Pekinese, the latter a native of Shansi. During his journey he sold 900 Old Testaments; 548 New Testaments and 3,058 parts of Scripture. He realized from these sales 106,881 small cash, equal to about \$106.

Yü-hsien 縣孟 is a city 90 li N. W. of Ping-ting-chow 平定州 with a popula-

tion estimated at about 120,000 souls; 25 per cent of the population are said to smoke the wan-show-kaou 萬壽膏, opium, so called by the last Emperor, Hien-fung, who smoked it for paralysis of his legs. One mow of ordinary land produces about 5 Tls. The same quantity of land under opium cultivation yields over 7 Tls. The poppy is grown close to the river and roads, in order to have facilities for irrigation. Poppy cultivation was prohibited by Imperial Edict at the beginning of last year and in consequence much of last year's growth was rooted up by the officials.

The more common course pursued, however, was to wink at this Edict, allow the cultivators to grow the poppy, and then at the flowering, the officials pounced down upon their victims, threatened them with severe punishment and were only appeased by a handsome squeeze of about one half the value of the opium.

Twenty li E. of this at Ching-cheng-ch'en 清城鎮, good anthracite coal is found. The iron ore is found in large lumps at 100 feet deep. At Paou-shan 寶山 a few li East of the town there are also coal mines. The coals sell at 4 cents per picul. At Kh'oo-ts'un 庫村 20 li S. E. there is another coal mine. At Fang-shan 方山 35 li S. E. of Yü-hsien, iron is found, but it is not permitted to be wrought on account of some fir trees at the top of the hill. Ten per cent of land here was formerly under poppy cultivation, but being now prohibited, the opium consumed is bought elsewhere. It now comes chiefly from Shen-si and Kansuh; and sells at the rate of 4 mace 1 tael. The first opium, the people say came from Canton, then afterwards they were supplied from Shen-si, Shan-tung, and Ho-nan; and now this is itself a model opium province with the greatest consumption, and probably also the greatest production. Here also the poppy was torn up by the roots after the Imperial Edict was issued. The duty is three times the amount levied on any other article. The people of the district are reported as rough and insolent. The police had to be sought to conduct the party to the inn. The city is well-situated and the wall is built of brick. There is a stream, usually dry however, which runs in a valley to the west.

Ping-ting-chow 平定州 is a city 270 li S. E. of Tai-yuen-foo 太原府 the provincial capital, and 870 li from Peking. Opium smokers are estimated at 40 per cent. There are foundries with six furnaces at

Lin-li-ts'un 林里村 30 li N. W. chiefly employed in casting kitchen utensils. Coal is found twenty feet under the surface. Coal and iron are also found at Yang-ts'un and San-chiaou-ts'un 三郊村 in great abundance. Mr. W. met an opium smoker here, who knew of Christianity. He brought a gospel and when told to read it and obey its precepts, replied he could not but obey the precepts, for Jesus was the son of God. At So-hwang-ch'en 鎖簧鎮 a place 15 li E. wrought iron is made. Coal abounds along the whole of this route to the next city. The deepest coal pits were found to be 260 feet which discharged 3000 catties daily. At the village of Teen-pu-ts'ui 店

卜嘴 a man purchased a gospel—he had seen the western sacred books and liked them very much.

Tsai-ling 蔡嶺 lies 45 li from Laou-ping 樂平鄉. On the south of the Ling or pass, there are a few furnaces. The produce of the mines amounts daily from 6 to 8 hundred catties of iron ore. The mines are about 60 feet deep.

After smelting, it costs $1\frac{1}{2}$ candareens per catty. 35,000 catties, in iron bars are exported to Hwai-lu-hsien 獲鹿縣 in Chih-li, 直隸 two days from the confines of the provinces and the entrance of the mountains. They smelt three times.

At Liao-chow 遼州 one of the under officials invited Mr. W. to the Yamen. He seemed to know something of Christianity. The Chinese revered Confucius, he said, but not *his* teacher, which he thought a great mistake. The mandarin of the garrison possessed a foreign school atlas, which he had received from one of the missionaries at Shanghai. He desired Mr. W. to explain it to him, after which he bought a whole Bible.

Lu-ch'eng 潞城縣. Persimmons grow here extensively; which when dried are used there, as here also, for cough and asthma, and as an expectorant. There are said to be 100 Roman Catholic families.

Hoo-hwang-hsien 壺關縣. The upper story of the gate of this city is in ruins. A copy of the New Testament was sold here to the military mandarin. There are two large ponds at two angles of the city for collecting rain water from which the people draw their supplies; one bucket costs one

cash, which is charged for clearing and repairing these ponds. Close to these ponds there is a temple to the Lung-wang—the Dragon Prince, he who is always implored in seasons of drought. The people possess also wells. The country is hilly. Carts are here in use; in other places the hilly nature of the country necessitates mules.

Lu-ngan-fu 潞安府 (長治縣) contains about 9000 families, of whom 400 are Mohammedans and sixty are Roman Catholic. This place is celebrated as the capital of Yao-wang. The streets are broader than even those of Peking.

Yin-ch'eng-ch'en 蔭城鎮 lies 60 li to the south of the last mentioned place. It is a great mart for iron of all kinds. Coal and iron stretch here for a length of 4 li and at a depth of 100 feet. The opium smokers are said to be 40 per cent. The population embraces 1000 families.

Si-ho-ch'en 西火鎮 was formerly very rich and the people traded to the other provinces; but after the accession of Hien-fung on account of the troubled state of the country, they pulled down their houses and sold them to gain a livelihood. The present town is half in ruins and the people have almost wholly given themselves up to the opium pipe. They are forbidden on account of their poverty to cultivate the "Western dirt." For 20 li all round the country abounds in iron and coal.

Several mines of coal and iron are found on the way to Ling-ch'uen-hsien 陵川縣. This place has about 2000 families: the half of them are confirmed opium smokers. Coal costs here 10 catties; 1 cash, and iron 10 cash 1 catty. Silk is produced to the extent of 10,000 catties annually. One catty costs from 1 to 2 taels 3 mace. It is found only in the S. W. and the mulberry trees begin 10 li from the above city and stretch 50 li towards the border of Feng-t'ai-hsien. Hemp is grown 20 li from the city and costs 140 cash a catty. The tribute of the district amounts to 20 catties per season, to the Emperor; opium is forbidden; the silk is very fine; the worm is small. The officer of the garrison was a Mohammedan.

Feng-t'ai-hsien 鳳臺縣, Tseh-chow-foo, 澤州府. The party was here requested to appear at the Ya-mun, 恭將衙門, to render an account of themselves, as they were supposed to belong to the old rebels. Some received books, others did not; some kept the books and failed to send

the money. The military 參將 officer enquired whence they came and by what pass they had entered Shansi. He requested them not to force the people to buy their books, but to allow them of their own accord to ask for them; in which case he promised protection. At the Chefu's 知府衙門 Yamun, the official after taking a Bible returned it. One of the under-officials named Lu, went to visit them at the inn. Mr. W. was supposed to be a Cantonese, and was therefore strongly urged to depart. He asked, if that was the sort of treatment accorded to foreigners under Government protection? The official asked what religion was it most necessary to promulgate? Was it not Confucianism? The native catechist replied "That the religion of Confucius," (here the bystanders interrupting him laughed heartily as if even this Christian was obliged to acknowledge the superiority of the great sage,) "was not to be compared to the Christian religion." When they heard this, they immediately departed greatly displeased. On the following day 3rd December, the military 外委 officer of the 8 passes came to examine this native who in the midst of the discussion had given them to understand that he himself had been a small military officer. The meeting ended quite friendly, the officer showing the seals of his office. This officer had been at the battle of the Pa-li-ch'iaou 八里橋 (near Tung-chow) 通州. He carried back a faithful account and the authorities were satisfied. His object really was to find out whether Mr. W. was a foreigner or not. His knowledge of the language led the officials to imagine that he was a southern Chinaman and his presence there would bode no good to the province. On the day following this, he had a visit from the literary superintendent of the district, who said that he had seen a New Testament at his native place. He asked several questions, upon which Mr. W. remarked, "You are always afraid of foreigners. Do you suppose they wish to take the government out of your hands? We have no such intention." Upon this the literary remarked "that this depended not upon our pleasure but upon the will of Heaven."

He met a young literary man, an opium smoker, 60 li E. of this hsien city. He had lately been baptized into the Roman Catholic faith and had been promised a situation at Lung-an-fu 潞安府.

There is a building or cathedral there called Shêng-uh-kung-hwei 聖兒公會.

At this baptism he had been immersed. Both sexes are admitted to the church in this manner. In his village there were he said 150 Roman Catholic families. He was somewhat disgusted at not having received a post and was on this account rather indifferent to the religion. He said he had seen Pa-hsia-li (Sir Harry Parkes) at Pa-li-ch'iaou 八里橋.

There are 20,000 families in Ts'eh-chou-fu (fung-t'ai-shien) 澤州府(鳳臺縣) it produces an excellent hard coal called Hsiang-mei 香煤, because it is free from bad vapours; 200 catties cost 100 cash. Iron ore is found here on and under the surface; 3 cash per catty; when smelted it costs 30 cash a catty. The city lies in a valley with mountains close all round. It has no cart roads; mules do all the transport. There are said to be 9,000 Roman Catholics, and a few Mohammedans from Honan, tanners by trade. The opium smokers are calculated at 60 per cent. To the East of this iron and fine silk are produced. The worms here also are very small.

Yang-ch'eng-hsien 陽城縣 is in the same department as the above. Running from W. to E. for 60 li, the roads were covered with mulberry trees, and natives said, wherever there were these trees there were silkworms. Ten li W. of this at a village called Pei-kow-ts'un 北口村 are 3 furnaces for smelting iron. This hsien city has 10,000 families, 60 per cent of them are opium smokers, and 10 per cent of the land was under cultivation, but forbidden since the Edict in the 7th year of Tung-chi (16th February 1869). Silkworms, coal and iron are found there. The iron sells at 25 cash per catty, coal 50 cash per picul. In the S. E. suburbs are 7 Mahommedan families, tanners from Honan. They met here a Roman Catholic, a small trader, who induced a friend to buy a New Testament. The city lies at the foot of a hill, along the side of the stream. The language here resembles southern mandarin. It is a famous place for Buddhist nuns; who shave their heads and wear two tails. There are 10 nunneries in the district and in each there are from 3 to 7 nuns. It is said that the Cloisters originated in the poverty of the people, and in their inability to bring up their daughters. The city has 3 gates, W. E. and S. Here they sold a large type New Testament to a respectable man, who understood something of Christianity. He requested Mr. W. to call upon him. The officer in charge of the hsien garrison got a New Testament and on show-

ing it to the Che-hsien, the latter took and kept it; and afterwards he took another for himself, but did not pay for it.

I-ch'eng-kwan 翼城關 has 20 families of Mahomedans. Yuen-kh'ü-hsien 垣曲縣 contains about 4,000 families. Each family is said to produce 10 to 100 catties of silk annually. It costs 2,000 cash a catty. Coal is got from a place 18 li from the city and sold by *measure* 45 cash per tow. The opium smokers are here 40 per cent and 30 per cent of the land is under foreign "dirt" cultivation. There are 2 Mussulman families, also tanners from Honan.

(To be continued.)

HANDBOOK FOR THE STUDENT OF CHINESE BUDDHISM.

BY REV. E. J. EITEL OF THE LONDON MISSION SOCIETY, 1870.

BY REV. JOSEPH EDKINS, PEKING.

The Student of Buddhism obtains in this work an important help to his studies. The author has devoted great attention to this subject, and has in addition to his own investigations, here placed within reach of his readers, many contributions from the immense learning in this department of Julien, Burnouf and Kæppen.

Buddhism is not so powerful in China as to cause alarm to the Christian missionary in view of the coming struggle which he anticipates. But the history of its introduction and the nature and extent of the influence it has produced on the Chinese mind and literature, are extremely interesting subjects. The Hindoo missionaries tried hard to bring the Chinese to accept the mythology and religious doctrines of their country at the time when it was Buddhist. Their translations abound in Sanscrit words which it was hoped the Chinese would learn, but this they failed to do. Names of things as well as names of persons, words expressive of doctrines, abstract names, classes of mythological beings, adjectives, arithmetical and astronomical expressions, and many long compound terms are imported in full into the Chinese text. To explain them glossaries were prepared. But they

expected more zeal and perseverance in their Chinese neophytes than they have shown, and the consequence is that the glossaries are not looked at, and the Sanscrit names are passed over by the reader of the Chinese texts as an abracadabra which he is glad to miss.

Buddha's heart is for example, spoken of as 門耨多羅三藐三菩提, pronounced in the era of the Hindoo translations, A-no-ta-la Sam-mo Sam-bodhi. An is the negative. Uttara is superior. Sam means "perfect," "good," "same". Sam yak is given in the Sanscrit dictionary *all, wholly, fitly*. Bodhi is *intelligence, the intellect, the holy fig-tree, knowledge of God, and as an adjective, wise*. Etymologically it is *that which distinguishes, that is, the intellect, and hence that which is distinguished, doctrine, the object of the highest study*. From this has come the title Buddha the "perceiver," "the sage."

Whoever will study Buddhism must know what these and other such words mean, and Mr. Eitel's object has been to provide a hand book in which a mass of information has been collected adapted to aid the inquirer. In this instance he must look under the words anuttara and bodhi. If he is reading a Chinese Buddhist production he must first consult the Chinese index at the end of the volume. This mode of using the "Sanskrit Chinese Dictionary" is a little cumbrous, but perhaps it is preferable to the perpetuation in a work of this kind of the mandarin pronunciation as given in Morrison, Wade and other authors. Sanscrit books having been translated fourteen centuries ago the powers of the Chinese characters which represented Hindoo words have changed in the meantime. As Mr. Eitel justly remarks, "to the language then spoken in China no modern Chinese dialect comes nearer in sound than the very Sanscrit or Pali forms themselves."

The difficulty might be met if we had a dictionary of Chinese words with the ancient and modern pronunciations arranged in succession as in Kang-hi, but in a more complete form than in that work. For example if in Morrison's Syllabic dictionary under the syllable Fuh, between

the character 佛 and the meanings were inserted "old sound But, Amoy Put, Nanking Fuh, Peking Fo," every one would thus be in a position to know what the old sounds of the characters are. It would then be feasible to compile a Chinese-Sanscrit instead of a Sanscrit-Chinese dictionary.

But as the student of Chinese must also learn to consult works arranged according to the radicals, like Kanghi itself, Mr. Eitel's arrangement of the dictionary forms no bar to its usefulness.

Among the longer and more valuable articles in this work are those on Kwan-yin or Avalokiteshwara, and Buddha or Shakyamuni, Samadhi, Sanskrita, Naga, Mandjushiri Amitabha, Dhyana, Nagardjuna, Naraka, Triratna, Nirvana, Trikaya. The spelling here given is a little different from that of our author who somewhat oddly, has followed French Orthography in writing the Sanscrit sounds CII, SH and J.

The best key to the understanding of Buddhism is to be found in the study of the life of its founder. In Shakyamuni himself humanity is first seen, then divinity. A young prince, handsome, strong, heroic, surrounded by pleasures, and tempted by the most brilliant worldly prospects, is deeply affected by observing the miseries of human life. He becomes a changed man, forsakes his father's palace for a hermit's cell, practices and then teaches a rigid asceticism and dies at eighty after a long career occupied partly with the instruction of a numerous band of disciples and partly with extatic contemplation. He is deified at the moment of death, that is, his disciples elevate him to the summit of humanity, honour him as the best of teachers and announce that he is for ever rescued from the revolutions of life and death. He has entered the Nirvana, and when his body has been burnt, the Sharira, the small reddish residuum, is honoured as a sacred relic possessing marvellous powers, and over it a pagoda must be erected.

Such a phenomenon, a great and disinterested mind, founding the monastic institute, and teaching multitudes of both sexes and every caste the escape from sorrow to the eternal rest of the Nirvana,

was sufficient in the condition of Hindoo society as it was two centuries before the expedition of Alexander, to account for the early history of Buddhism.

In his account of Kwan-yin (Avalokiteshwara) our author has gone too far when he supposes there was a Chinese divinity of this name before the introduction of the Mahayana into China. Nothing is easier than to attach to the imaginary former lives of the great Bodhisattvas any incidents of old biography in any age or country of a marvellous kind and adapted to be, in the Buddhist sense, edifying. Such incidents were ascribed by the Chinese Buddhists to the presence of Kwan-yin, nearly as in Mr. Disraeli's Lothair the opportune arrival of a Roman shopkeeper's wife who shows a benevolent interest in the welfare of that hero, is believed by the pope and his cardinal to be an appearance of the Virgin Mary. Hence the author of that Romance, sarcastically describes Lothair as being for a time in the opinion of every one in Rome, high and low, "the most favoured man in this century;" yet the net failed to entrap him through his want of faith.

Kwan-yin looks on (Kwan) the region (Shi) of sufferers whose voices (yin) of many tones, all acknowledging misery and asking salvation, touch the heart of the pitiful Bodhi Sattwa. She looks with a thousand eyes that she may see them all and stretches out a thousand arms that she may save them all.

Kumaradjiva himself adopted the name Kwan-shi-yin. The translators of the Tang period two centuries later brought to view the true etymology as given by our author, but they did not succeed in changing the course of the legend or the name of the divinity. Kumaradjiva preferred the more popular and edifying designation. The two meanings Kwan-shi-tsai and Kwan-shi-yin doubtless existed together in Kumaradjiva's country Cashmere, just as afterwards in China. The Mahayana doctrine had prevailed there already for nearly two hundred years from the time of Nagarjuna given in the Hand book A. D. 194.

The remarkable extension of the Mahayana literature (Hwa-yen-king, Fa-hwa-king, &c.,) in Cashmere, Cashgar, Balkh,

and what is now Cabool, aided by the conversion to Buddhism of the Indian Getes, the Yue-ti of Chinese history, renders the dialects there spoken early in the Christian era important for the determination of the language employed by the first Hindoo missionaries in China.

Our author says the Pali was first used and afterwards the Sanscrit. It would be more correct to say that the Magadha dialect was first used, then the dialect of Northern India such as was spoken in Cashmere, and afterwards the Sanscrit. In the Han dynasty under Ming-ti, Kashipmadanga who came from Magadha, the modern Behar, used the dialect of that country which differed from the Pali among other things in retaining from Sanscrit the letter SH.* If Kashipmadanga, the most ancient of the translators, had chosen Chinese words whose initial was S to write the Sanscrit Shramana and Kashiapa, it might be said that he used the † Pali. In the Sutra of the 42 sections he used 沙門, and thus originated the name Shaman, to be used ever after as the designation of the members of the Buddhist community in China. For Kashiapa he wrote 迦葉 KA-SHIAP.

The second era of translators A. D. 400 was that of Kumaradjiva of Cashmere. There can be no doubt that he made use of SH and S as separate letters for he never confounds them in his choice of Chinese characters. The Chinese words already introduced by his predecessors he did not alter, and in introducing new terms required in the translation of the Mahayana literature, the 大乘 Ta-sheng or *greater development*, he uses SH for SH and usually B for V. Thus the city Shravasti was in Pali Savatthi and in Chinese 舍婆提 SHA-BA-TI. Probably Kumaradjiva himself speaking in the Cashmere dialect of Sanscrit called it Shabati.

Two centuries later the fashion of close adherence to Sanscrit came into use under the leadership of Hiuen-tsang. For example instead of 比丘 BI KU which

is like the Pali Bhik-khu (probably also found in the Magadha language) 苾芻 BIT-C'HU was written evidently with the intention of restoring the Sanscrit SH. Our author gives a different reason.

The great value of such a guide as this Handbook in the study of Chinese Buddhism will be understood by the student when he finds that almost all the important words in doctrine and biography are here traced to their Sanscrit originals and explained with the aid of recent European criticism. Thus Ho-shang the most popular term for priest is Upadhyaya the president of an assembly or 僧 SANG-HA. The "three precious ones" are Buddha, the personal teacher, Dharma, the law or body of doctrine, Sang-ha, the priesthood. The term 三昧 SAM-MI is explained as the Samadhi of the original Sanscrit. "Samadhi signifies the highest pitch of abstract extatic meditation, a state of absolute indifference to all influences from within or without, a state of torpor of both the material and spiritual forces of vitality, a sort of terrestrial Nirvana consistently culminating in total destruction of life. He consumed his body by the fire of Samadhi (agni Samadhi) is a common phrase."

The expression 到彼岸 *arrival at that shore* is explained as the Chinese equivalent of Paramita embracing the six means of passing to the Nirvana. These are 1. charity or giving, Dāna, 2. morality Shila, good conduct, 3. patience, Kshanti, 4. energy, Virya, 5. contemplation, Dhyana, 6. wisdom, Pradjna.

In the account of Nirvana Mr. Eitel touches on a subject of great interest, namely the expectation of immortality asserting itself in Buddhism in spite of the overwhelming influence of a metaphysical system adverse alike to the belief in God and to that in immortality. Shakyamuni said in his last moments "the spiritual body is immortal." But he said just before, "all you Bikshus, do not be sad. If I lived in the world for a *Kalpa*, on arriving at the time I must still be annihilated. Not to leave you when the hour has arrived is impossible. In gaining benefit one's self others are benefited. The sys-

* See Burnof and Lessen's Essai sur le Pali.

† The Pali forms are Samana, Kassapa.

tem of doctrine is already perfect. Should I live longer it would be of no benefit to you. All that were to be saved, whether in the paradises of the Devas, or in the world of mankind have already been saved. As to those who have not been saved, the causes which will ultimately lead to their salvation have already been put in operation. From this time forward, I exhort you my disciples, to expand, explain, and propagate my doctrine and thus" (here follows our author's quotation) "the spiritual body (Fa-shen) of Ju-lai will be constantly present, and will not be annihilated at all."

Much cannot be built on this passage from the "Sutra of the dying instructions of Buddha," but Mr. Eitel is quite right in arguing the continued existence of the Buddhas from their occasional reappearance after death for the salvation of living beings, and also from the dogma of the western paradise.

Why in his article on Dhyana the author has omitted any reference to the 禪門 Ch'an men does not appear. He has however given an account of the 28 patriarchs the last of whom, Bodhidharma, introduced into China the Buddhist sect called the Ch'an men which has played in some respects the same part in China that the Jainas did in India. It has almost supplanted the original Buddhism and has always made much of the esoteric deposit of doctrine and its transmission along with the robe and rice bowl from patriarch to patriarch. The meaning of the names however differs. Jaina means the conqueror, while Dhyana the Indian prototype of 禪, DAN, signifies meditation.

In the notice of the Nagas, there are some interesting references to Serpent worship, that very wide spread and ancient superstition, which seems to have originated in the first ages and to have spread from the Babylonian region to the most widely separated countries. The stones of Avebury in Wiltshire not far from Stonehenge retain the serpentine shape in which the Druids arranged them. The Hebrew nahash, Gaelic narar, and English snake, are word-forms which preserve the old idea, and the account of the temptation

in Genesis furnishes us with a probable origin for the traditions of serpent worship among various nations.

In Eastern Asia the Nagas were looked on as well disposed. Hence the Burmese confound them with the Devans, while the Chinese regard them as good and powerful and call them Lung, the Greek dracon, and the German Schlange.

On the six paths of transmigration the reader will find information under the heads, Gâti, Pretas, Asuras, Amogha, &c.

But it is time to stop. Buddhism is a subject which easily ramifies into so many directions, that it is best to close these remarks here for fear of their being extended too far for the reader's patience.

PEKING, Nov. 1870.

THE STUDY AND VALUE OF CHINESE BOTANICAL WORKS.

BY E. BRETSCHNEIDER, ESQ., M. D.

(Continued.)

Among the trees, fruits and herbs, which are enumerated in the Rh-ya and the classics and which therefore must be indigenous in China, I would yet mention the following:

槐 Huai, *Sophora japonica* (P. XXXV^a 31 Ch. W. XXXIII).—楝 Lien, Pride of India, *Melia Azedarach* (P. XXXV^a 28 Ch. W. XXXIII).—梧桐 Wu-tung, or 櫟 Ch'en, *Sterculia platanifolia* (P. XXXV^a 25 Ch. W. XXXV).—桑 Sang, Mulberry-tree (P. XXXVI, Ch. W. XXXIII). The wild Mulberry-tree is called 檿 Yen in the Shu-king (Tribute of Yü).—攝 Nie Nie, or 楓 Feng, *Liquidambar formosana* (P. XXXIV. 43 Ch. W. XXXV).—漆 Tsi, the Varnish tree (P. XXXV^a 17 Ch. W. XXXIII) is mentioned in the materia medica of Emperor Shên-nung and in the Shu-king (Tribute of Yü). Dr. S. W. Williams states in his Chinese Commercial Guide, "The varnish used in making lackered ware is the resinous sap of one or more species of *Sumach* (*Rhus* or *Vernix vernica*) and the *Augia Sinensis* Lour., which grow best in Kiang-si, Che-kiang, Ssü-chuan. The natives however call only one sort *Tsi-shu* or varnish tree." Lindley (Treasury of Bot-

any p. 1210) states that *Calophyllum Augia* yields the Chinese Varnish. The representation of the Tsi-shu in the Ch. W. seems to relate to a Sumach.

The characters 樗 *Chu* and 栲 *Kao* (cf. Rh-ya and Shi-king) denotes the *Ailanthus glandulosa*, the Vernis du Japon of the French. The commentator of the Rh-ya ranges this tree among the varnish trees, as do the French. It grows very easily and rapidly and can be found everywhere in Peking; it thrives even between the bricks of the Peking walls.—A much celebrated tree of the Chinese is the 椿 *Ch'un*, *Cedrela sinensis*. The Pên-ts'ao states, that this is the same tree, mentioned in the Shu-king ('Tribute of Yü) under the character 栳 *Ch'un* as being used for bows. The *Cedrela sinensis* grows also at Peking. The fragrant leaf-buds in spring are used by the Chinese for food. Now-a-days the Chinese apply the character *Ch'un* to both, the *Ailanthus* and the *Cedrela*, and distinguish the first as 臭椿 *Ch'ou-Ch'un* (stinking *Ch'un*), on account of the disagreeable odour of the flowers,—the *Cedrela* as 香椿 *Siang-ch'un*, (fragrant *Ch'un*). The large pinnate leaves of both trees are very like in appearance, but the botanist distinguishes them easily, by *Ailanthus* having two little glands near the basis of the leaflets. Good drawings of these trees can be found in the Ch. W. XXXV. See also P. XXXV^a 12.

I have already stated above, that the *Nenuphar* is mentioned in the Rh-ya. It is therefore indigenous in China as well as two other water-plants the *Trapa natans* and *Euryale ferox*. *Trapa natans* Caltrop bears the Chinese names 芡 *Ki* and 菱角 *Lung-küe*, (P. XXXIII 26 Ch. W. XXXII). *Euryale ferox* is called 芡 *Kien* or 鷄頭 *Ki-tou* (fowl's head) (P. XXXIII 27 Ch. W. XXXII). Mention is made of both in the Chou-li V. 35, Biot's translation Ip. 108.

The character 芋 *Yü* denoting *Taro*, *Arum esculentum* (*Colocasia antiquorum*?) does not occur in the ancient classics, but the dictionary Shuo-wen (100 A. D.) describes this plant P. XXXII 31 Ch. W. IV.)

The Yams I name of the French *Dioscorea*, of which several species are cultivated in China (*D. Batatas*, *D. alata*, *D. sativa*), is called 薯蕷 *Shu-yü* or 山藥 *Shan-yao* in Chinese books (P. XXVII 33 Ch. W. III). The latter name is in use at Peking. *Dioscorea* is indigenous in China, for it is mentioned in the most ancient works, the

materia medica of Emperor Shên-nung and the Shan-hai-king. Decandolle assumes (l. c. 819) that the Indian Archipelago is the native country of the cultivated species of *Dioscorea*.

Decandolle conjectures also, (l. c. p. 821) that *Batatas edulis*, the Sweet Potato may be of American origin. But this plant was described in Chinese books a long time before the discovery of America in the Nan-fang-ts'ao-mu-ch'uang (3rd or 4th century). The Chinese authors state that the 甘藷 *Kan-chu* (the first character denotes sweet) is an important cultivated plant, the roots of which supply the place of corn in Southern China. The root is said to be of a reddish colour and as large as a goose egg. The flowers resemble the 旋花 *Süan-hua* (a species of *Convolvulus* according to the drawing in the Ch. W. XXII). This suits perfectly with the Sweet Potato as also with the fine drawing of the Sweet Potato in the Ch. W. VI. The Pên-ts'ao describes this plant XXVII 36. At Peking it is known as 白薯 *Pai-shu*, (white Potato). The character *Shu* seems to be applied to plants with tuberous edible roots.

Phytolacca decandra, the Virginian Poke, and *Phytolacca octandra* are assumed by the botanists as being of American origin (Decandolle l. c. 736). In Europe these plants appeared only 200 years ago. But *Phytolacca* is mentioned in the materia medica of Emperor Shên-nung under the name 商陸 *Shang-lu* and must therefore be indigenous in China. There can be no doubt, that *Shang-lu* is *Phytolacca*. See the good drawing in the Ch. W. XXIV. The description of *Shang-lu* in the P. XVII^a 8 (poisonous plants) suits well with *Phytolacca*. I am not able to state, whether *Phytolacca decandra* or *octandra* be meant. Both are cultivated at Peking (Cf. Bunge, enumer. plant Chin. bor.) The Chinese use the thick fleshy root as medicine, as do also the aborigines in America.

The favoured garden flower 菊 *Kü*, *Chrysanthemum Chinense* was also known by the Chinese from remote times. See the Rh-ya and the materia medica of Shên-nung.

As regards the *Tea* (*Thea sinensis*, or *Camellia Thea*) the most renowned among Chinese cultivated plants and now well known by most peoples of the globe, there is no evidence to show, that the tea-shrub is other than indigenous to China. Lindley (Treasury of Botany) states however, that the only country, in which it has been found in a wild state, is Upper Assam, and adds, that a Japanese tradition, which ascribes its

introduction into China to an Indian Buddhist priest, who visited that country in the 16th century, favours the supposition of its Indian origin. But this statement is not correct. It may be right as Dr. Williams states (Middle Kingdom II p. 127) that the general introduction of tea cultivation, does not date prior to the 8th or 9th century, but I must observe, that the Tea-shrub is mentioned in the ancient dictionary Rh-ya under the names 欖 *Kia* and 苦茶 *K'u-tu* (*K'u*=bitter) and a commentator of this work, who wrote in the 4th century A. D. explains, that this is a little tree, which resembles the 梔子 *Chi-tsu* (*Gardenia* species, the leaves of which resemble, indeed, the tea leaves). It grows in winter; (the leaves do not fall off). From the leaves can be made by boiling a hot beverage. Now (at the time of the commentator) the earliest gathering is called 茶 *Tu*, the latest 茗 *Ming*.

Another name for the plant is 荈 *Chuan*. In the province of Ssü-chuan the people call the plant 苦茶 *K'u-tu*—The Japanese tradition to which Mr. Lindley refers, can be found in Kaempfer's Japan. The Japanese legend says, that about A. D. 519, a Buddhist priest came to China, and in order to dedicate his soul entirely to God, he made a vow to pass the day and night in an uninterrupted and unbroken meditation. After many years of this continual watching he was at length so tired, that he fell asleep. On awaking the following morning he was so sorry, he had broken his vow, that he cut off both his eyelids and threw them on the ground. Returning to this place on the following day he observed, that each eyelid had become a shrub. This was the Tea-shrub, unknown until that time.—The Chinese seem not to know this legend. I am astonished, that the great botanist has based such a scientific view on this fable, and I would remark, that the Pên-ts'ao states expressly, that in China wild-growing tea can be found. The character 茶 *Ch'a*, now used to designate the tea-shrub, arose probably out of the ancient character 茶 *Tu*.

I would speak finally of a tree, the fruit of which for a long time has been known in Europe as *Chinese Star-anise*. The native country of the *Illicium anisatum*, which yields the Star-anise, has been the subject of many discussions by savants. Some tens of years ago Mr. de Vriese, a Dutch savant, asserted, that the native country of the Star-anise was not China, as usually supposed, but Japan.

(*Tijdschrift voor Natuurlijke Geschiedenis en Physiologie* 1834. Over de Ster-Anijs.) He was, however, refuted by M. Siebold, (*Erwiderungen, über den Ursprung des Sternanises*, 1837) who proved that the Japanese plant, *Illicium religiosum* does not yield the Star-anise of commerce, and that the latter, much used in Japanese medicine, was introduced into Japan from China or other countries. M. Hoffmann at last seeks to prove (*Angaben aus Chines und Japan, Naturgesch von dem Illicium religiosum* 1837) that the Star-anise is also not a native of China. He quotes the Pên-ts'ao and asserts, that there it is expressly stated, that the Star-anise is not indigenous to China, but is brought by foreign vessels. But the quotation of M. Hoffmann is wrong, for the Pên-ts'ao states on the contrary, that the Star-anise grows in the Southern provinces of China.

Under the name of 懷香 *Huai-siang* or 茴香 *Hui-siang* (*siang*=fragrant) the Pên-ts'ao describes at first (XXVI 62) a fragrant plant with leaves like hairs, little yellow flowers, which are arranged like an umbrella. The seeds resemble the barley. The best kind is said to come from Ning-sia (province of Kan-su.) This is without doubt the common *Fennel* (*Foeniculum vulgare*.) I have also examined the Hui-siang obtained from the Chinese Apothecary shops. After this description the Pên-ts'ao continues as follows:

There is yet another kind of Hui-siang which is brought by foreign vessels. The fruit is as large as the fruit of the 柏 *Po* (*Thuja*) and is divided into 8 corners, each of them containing a kernel like a bean, of a yellowish colour and a sweet taste like the common Hui-siang. This fruit is called *Po-hui-siang* (*po*=vessel) or 八角香 *Pa-küi-siang* (eight cornered Hui-siang.) This fruit grows in *Kuang-tung* and *Kuang-si*, namely in the departments situated near the foreign frontier (交廣諸番及近郡皆有) and that the best comes in foreign* vessels, wherefore it is called Vessel-star-anise. It can not therefore be called in question, that the Star-anise tree grows in China. Mr. Rondot (*Commerce d'exportation de la Chine* 1848 p. ii) states: "L'anis étoilé est porté à Canton par les jonques fokiennoises. Le plus renommé est celui de Tsiouen-tchou-fou. Il en vient également, mais en moindre quantité, du

* I think, the character 番 (foreign) here relates not to distant countries, but only to the Southern confines of China.

Kiang-si, du Yun-nan et même de quelques endroits du Koung-tong." Dr. Williams' (Commercial Guide) mentions Fokien, Japan and the Philippines as the native countries of the Star-anise. But Lindley (Treasury of Botany) says, that Star-anise (*Illicium anisatum*) is only found in China. I think Lindley is right. I do not know, whether our botanists possess in their herbariums a specimen of this plant. It seems not to occur in countries visited by foreigners.* The Star-anise is much used by the Chinese. It is therefore inconceivable how little information can be found in Chinese books about this tree. I looked over in the great Imperial Geography *I-tung-chi*, the enumeration of products of all departments in the provinces of Fukien, Kuangtung, Kuangsi, Kiangsi &c. Regarding the Star-anise there is only one statement, a quotation from the history of the Sung dynasty, that Star-anise is a tribute of the Southern part of 劍州 Kien-chow (now Yen-ping-fu in Fukien.)† I have also searched for the same purpose in the special descriptions of those provinces (Kuang-tung Tung-chi, Kuang-si Tung-chi &c.) but without success.

In addition to the above statements the Pên-ts'ao describes the 小茴香 *Siao-hui-siang*, called also 蒔蘿 *Shi-lo*, 慈謀勒 *Tsu-mo-le* (XXVI 65.) both foreign names according to Li-shi-chên. This is also a fragrant umbelliferous plant, the black seeds of which are used as medicine. The native country is said to be Po-ssû (Persia). I am not able to state from this description, whether this is the Anise (*Pimpinella Anisum*) as M. Hoffmann asserts. The Persian name of *Anise* is *Anisun i rumi* (*rumi*=Roman), the name of *Fennel* is *badian* or *rasianeh*. The drawing of the *Shi-lo* in the Ch. W. IV resembles the *Fennel* more than the *Anise*.

Having in the foregoing remarks examined the most important of the indigenous cultivated plants in China, I would now refer shortly to the plants introduced from other countries into China.

* I would be greatly obliged if any of the readers of the Recorder, residing in Southern China, and especially in Fukien, could give information about the districts, where the Star-anise grows.

† This may be an example of the manner, in which the *I-tung-chi* and other Chinese geographical works, issued by Imperial command in the last century, are got up. We err in supposing, that all the accounts of the several provinces and districts etc. are collected directly from the Chinese authorities of the respective countries. These works were compiled in Peking from the most ancient Chinese books. For instance the products in the Kuang-tung Tung-chi and Kuang-si Tung-chi etc. are enumerated and described for the most part, according to the *Nan fang ts'ao mu chuang* (v. s.) a book, which appeared 1500 years ago.

During the reign of the Emperor Wu-ti 140-86 B. C. the *Si-yü* (the countries of Central Asia) were opened up by the Chinese armies, and China then first became acquainted with the far West of Asia. The celebrated General 張騫 *Chang-kien*, the conqueror of the *Si-yü*, advanced to 大宛 *Ta-wan* (Kokand) and still further to 大夏 *Ta-sia* (Bactria). After having been absent for 10 years, he returned to China and brought along with him many useful plants from Western Asia, which soon spread over the whole of China and are cultivated here up to the present time. The Pên-ts'ao mentions the following plants as being introduced from Western Asia by Chang-kien, but some of them were probably earlier known by the Chinese, and Chang-kien only introduced better varieties. 蠶豆 *Ts'an-tao* (*ts'an* denotes silkworm. The pods are said to resemble the silkworm) or 胡豆 *Hu-tao*.* This is the *Faba sativa*, common Bean, a native of Europe and Western Asia. (Cf. Decandolle l. c. 956) P. XXIV 20 Ch. W. I (a fine drawing). The Kidney bean is still much cultivated at Peking under the name of *Ts'an-tao*.

Chang-kien further brought from the West the 胡瓜 *Hu-kua* or 黃瓜 *Huang-kua*, the *Cucumber*, (P. XXVIII 14 Ch. W. IV), the 胡荽 *Hu-sui* or *Parsley* (*Petroselinum sativum*) P. XXVI 55 Ch. W. IV., the 苜蓿 *Mu-su*, *Lucerne* or *Medicago sativa* P. XXVII 8 Ch. W. III Cf. Notice sur la plante Mou-sou p. M. Skatschkoff and M. Pauthier, 1864. Decandolle (l. c. 838) says about the *Lucerne*: "Les Grecs et les Romains l'appelaient *Madixa*, herba medica, parcequ'ils la regardaient comme apportée de Médie (Plin. XVIII C. 16).

The Pên-ts'ao states also, that the 紅藍花 *Hung-lan-hua* or 紅花 *Hung-hua* (red flower) was brought to China by Chang-kien. This is the *Safflower*, *Bastard Saffron* or *Carthamus tinctorius*, used in China as well as in Western Asia and Europe for dyeing red. P. XV 40 Ch. W. XIV.

* If the character 胡 occurs in the name of a plant, it can be assumed, that the plant is of foreign origin and especially from Western Asia, for by 胡人 *Hu-jen* the ancient Chinese denoted the peoples of Western Asia. They explain, that the writing of the *Hu-jen* is not arranged in vertical columns as the Chinese, but runs from right to left.

At the same time the Chinese were acquainted also with the *Saffron*,* according to the Pên-ts'ao. The Saffron, *Crocus sativus*, is therein described (XV 42) under the name 番紅花 *Fan-hung-hua* (foreign Safflower). As synonyms are given 洎夫藍 *Ki-fu-lan*† and 撒法郎 *Sa-fa-lang*. Without doubt by these sounds is rendered the Arabian or Persian name *Ziaferan*. The Pên-ts'ao states, that this plant grows in Thibet (Sifan), in the countries of the Mohametans (Hui-hui-ti) and in Arabia (T'ien-fang). At the time of the Yüan dynasty (1280-1368) they mixed the *Sa-fa-lang* with their food. (This custom is up to the present time, found in Persia, where the rice is mixed with Saffron). At Peking the Saffron is known by the name 西藏

紅花 *Si-tsang-hung-hua* (Red flower from Thibet), but it is not cultivated here. It is, however known, that the Saffron now is extensively cultivated in other parts of China. The Saffron (*Crocus sativus*) and the Safflower (*Carthamus tinctorius*) belonging to two different families and classes of the natural system [Iridaceae (Monocotyledons) and Compositae (Dicotyledons)] have not the slightest resemblance. It is therefore strange, that almost all nations, like the Chinese, confound these plants. Decandolle (l. c. 858) says: "Je remarque une certaine confusion chez les Arabes entre le Safran et le Carthame, dont les fleurs donnent aussi une teinture jaune et qui est cultivé en Egypte, où le Safran ne l'est pas. Le nom du Carthame en Arabe es *quotom*, celui de la fleur cette plante *ôsfour*. Le premier rappelle le nom hébreu et persan du Crocus, le second vient de sa couleur et de l'analogie avec le Safran. Le Carthame a reçu dans le commerce le nom de faux Safran ou Safranon. On voit dans les anciens auteurs et déjà dans Plin, que des emplois analogues ont fait de tout temps rapprocher et désigner semblablement ces deux plantes."

The Chinese distinguish two kinds of *Garlic*, the 葫 *Hu* or 大蒜 *Ta-suan* (great Garlic) and the 蒜 *Suan* or 小蒜 *Siao-suan* (small Garlic). The first is said (P.

* I would here mention an error I committed in my article on Chinese ancient geographical names in stating, that 鬱金香 *Yü-kin-siang* might be the Saffron. By this name probably the Sumbul, *Sumbulus moschatus*, is meant.

† The character Ki is probably a misprint and must be written 咱 *Tsa*.

XXVI 21) to have been introduced from Western Asia, whilst the smaller sort seems to be indigenous. The character *Suan* occurs in the Rh-ya. It can therefore be assumed, that the Chinese from remote times stunk of Garlic as now a days. In Western Asia also, the Garlic is one of the indispensable vegetables among all classes of the people.

The Pên-ts'ao states also (XXII 1) that the *Sesamum orientale* 胡麻 *Hu-ma** was brought by Chang-kien from *Ta-wan* (Kokand). But there is here a contradiction, for Li-shi-chên believes, that the 巨勝 *Kü-shêng*, mentioned in the materia medica of the Emperor, Shên-nung is the same plant as *Hu-ma*. Synonyms are 油麻 *Yu-ma*, (Yu=oil) on account of the oil obtained from the seeds and used for food, but the common name of Sesam in China is 芝麻 *Chi-ma* (the first character denotes properly a mushroom). A drawing of the Sesam is found in the Ch. W. I. p. i. The seeds and the oil of Sesam are as largely used for food in Western Asia as in China. The Persian name is *kundshut*.

The Chinese authors mention also some trees as being introduced into Chinese by Chang-kien.

The 胡桃 *Hu-tao*, or 核桃 *Ho-tao* (nut-peach (P. XXX 45.) Ch. W. XXXI.) was brought from 羌胡 *Kiang-hu*. Kiang was at the time of the Han dynasty the name for Thibet. *Hu-tao* is the *Walnut-tree*, *Juglans regia*. Li-shi-chên gives the Sanscrit name as 播羅師 *Po-lo-shi*.

The *Pomegranate*, *Punica granatum*, 安石榴 (P. XXX 22. Ch. W. XXXII.) was got from Western Asia. Li-shi-chên explains, that the name *An-shi-liu* is derived from the two countries An and Shi. Both were, at the time of Chang-kien, little realms dependent on 康 *Kang* (Samarcand). The character Liu is derived from 贅瘤 *Chui-liu* (*Chui-liu* denotes goitre, and the pomegranate resembles the goitre.) Hoffmann and Schultes (l. c.) state, that the pomegranate was brought to China from India.

It has been contested by Mr. Sampson (Notes and Queries III p. 50) that the Vine

* In Northern China the name *Hu-ma*, however, is applied to the *Lin*, *Linum usitatissimum*, which is cultivated in Shan-si and on the borders of Mongolia. Its introduction must be of more recent date, for the Pên-ts'ao does not speak of it. But in the Ch. W. II. p. 31 is a fine representation of the *Lin*, therein called *Shan-si Hu-ma*.

葡萄 *Pu-t'ao*, was first introduced into China by Chang-kien from Western Asia, as the Chinese authors state (*P. XXXIII 7. Ch. W. XXXII.*) Mr. Sampson quotes from the Pên-ts'ao, which speaks of *wild vine*, growing in Shan-si. In fact Li-shi-chên describes such a plant under the name of 蘂 蘂 *Ying-yü* or 野葡萄 *Ye-p'u-t'ao*. But, I think we cannot, in every case, take à la lettre the character Ye, for the Chinese like much to set before the name of a cultivated plant the character Ye or 山 *Shan* (both denoting wild growing) in order to designate wild plants, which have some resemblance with the cultivated. In Peking a species of *Ampelopsis* is called *Ye-p'u-t'ao*. It is however very likely, that a wild growing vine exists in Northern China, but it cannot be proved, that the cultivated vine descends from it, and it is very dubious, whether it would be suitable for culture. We have therefore no ground to call in question the statements of the ancient Chinese, that the excellent vine, now growing plentifully in the whole of Northern China, was introduced from Western Asia, which is considered as the native country of our cultivated vine. Li-shi-chên, however, observes, that the vine was known by the Chinese before the time of Chang-kien, for it is mentioned in the materia medica of Emperor Shên-nung, and adds, that before the Han dynasty 隴西 *Lung-si* was known as a grape-growing country, but it was not introduced into China before 122 B. C. Before the time of the Han, Lung-si (in the province of Kan-su) did not belong to China.

Besides these cultivated plants introduced by Chang-kien, I will give a further list of plants brought from foreign countries to China, according to the Pên-ts'ao.

The common *Pea* (*Pisum sativum*), 豌豆 *Wan-tou* (*P. XXIV 18.* a fine drawing in the *Ch. W. II.*) The Synonyms, as given in the Pên-ts'ao, 回回豆 *Hui-hui-tou* (Mohamedan pulse), 戎菽 *Jung-shu* (Western barbarian pulse) indicate a foreign origin. Li-shi-chên states, that the pea was introduced from 西胡 *Si-hu* (Western Asia.) In Bridgman's *Chrestomathy* p. 449 pea is called 荷蘭豆 *Holan-tou* (Dutch pulse.) At Peking peas are not much cultivated.

The *Spinage*, *Spinacia oleracea*, 菠薐 *Po-ling*, 菠菜 *Po-ts'ai* (the common name

at Peking), 波斯草 *Po-ssu-ts'ao* (Persian herb) is said to come from Persia (*P. XXVII i. Ch. W. IV.*) The botanists consider Western Asia as the native country of the spinage and derive the names, *Spinacia*, *Spinage*, *Spinat*, *épinards* from the spinous seeds. But as the Persian name is *esfinadsh* our various names would seem more likely to be of Persian origin.

Decandolle says (l. c. 843) concerning *Lactuce*, *Lactuca sativa*: "rien ne prouve qu'elle fût connue en Chine de toute ancienneté, au contraire Loureiro dit, que les Européens l'avaient introduite à Macao." Decandolle believes, that it was introduced into China from Western Asia. He may be right. Although the Pên-ts'ao says nothing about the introduction, the 生菜 *Shêng-ts'ai* (the common name of Lattuce at Peking) or 白 苣 *Pai-kü* seems not to be mentioned earlier than by the writers at the time of the T'ang (618-907.) Cf. *P. XXVII 17 Ch. W. IV.*

白芥 *Pai-kie*, (*White Mustard*), *Sinapis alba* was brought from Hu-jung (Western Asia.) XXVI. 34.

The *Watermelon*, 西瓜 *Si-kua* or 寒 瓜 *Han-kua* (*kua* is a general term for cucurbitaceous plants, *Si*, denotes West, han, cold,) is, as the Chinese name denotes (Western melon) not indigenous. The Chinese authors state (*P. XXXIII 6 Ch. W. XXXI*), that the Chinese first got acquainted with this fruit at the time of the Wu-tai (the five small dynasties, which succeeded to the T'ang. 907-960.) It was brought from Central Asia. The Watermelon now thrives plentifully in Northern China, but the best come to the Capital from Hami.

The 絲瓜 *Ssu-kua*. *Trichosanthes anguinea* was introduced from Southern countries (*P. XXVIII 15 Ch. W. VI*) and for this reason it is also called 蠻瓜 *Man-kua* (Cucumber of the Southern barbarians.) The character *Ssü* in the first name denotes silk thread. It is probably an allusion to the fringed blossoms. The Greek word *Trichosanthes* denoting "hairy flowers" is chosen for the same reason.

The *Carrot* (*Daucus Carota*) a favourite vegetable of the Chinese, was according to the Pên-ts'ao (XXVI 57) first brought from Western Asia to China at the time of the Yüan dynasty (1280-1368), hence the

name 胡蘿蔔 *Hu-lo-po* (Western rape). A fine drawing of the Carrot is found in the *Ch. W. VI*.

Capsicum annuum, *Cayenne pepper* is now a days much cultivated in China and was mentioned in the last century as a cultivated plant of Southern China by Loureiro. But it has not been noticed either in the *Pên-ts'ao* or in other Chinese books of more recent data. As the name denotes, the Cayenne pepper is a native of Southern America. Its Peking name is 辣椒 *La-tsiao** (pungent pepper), or 豉椒 *Tsin-tsiao*. The drawing of the *La-tsiao* in the *Ch. W. VI. p. 20* does not agree with the Cayenne pepper, but seems to represent a native *Capsicum* with roundish fruits. Loureiro calls *C. frutescens* *La-tsiao*.

Some of our European writers have asserted, that the *Tobacco plant* is a native of China. Rondot (l. c.) mentions two indigenous Chinese species, *Nicotiana fruticosa* and *N. Chinensis*. But there is no proof in Chinese books, that Tobacco (as is known is a native of America) was known in China before the close of the 16th century. (Cf. Notes and Queries 1867 No. V.) Li-shi-chên, who wrote at that time, was not yet acquainted with the Tobacco. In the *Ch. W.* issued in the year 1848 a description and a drawing are given of the plant (*XXXIII*), which is called 野煙 *Ye-yen* (wild smoke) or 菸 *Yen*, the latter, an ancient character, properly means stinking plant.

The *Potato* (*Solanum tuberosum*) likewise an American plant, the cultivation of which has spread over the greater part of

* The character 椒 *Tsiao* denotes properly the Chinese pepper, *Xanthoxylon*. The *Pên-ts'ao* notes several indigenous species of *Tsiao* (*XXXII* 1-9) namely 花椒 *Hua-tsiao*, 蜀椒 *Shu-tsiao*, 崖椒 *Ya-tsiao*. Judging from the drawing in the *Ch. W. XXXIII* most of them seem to be species of *Xanthoxylon*. The kind best known to Europeans is the *Hua-tsiao* (coloured pepper, on account of the red coloured fruits of an aromatic pungent taste.) But our botanists do not agree as regards the species to which this *Xanthoxylon* belongs.—Bunge (enum. plant Chin. bor.) describes the *Hua-tsiao* of Peking as *Xanthoxylon nitidum*. But Dr. Hance (*Adversaria* 1864) describes the same plant as a new species, *Xanthoxylon Bungei*. Hanbury (*Chinese materia medica*) asserts, that *Hua-tsiao* relates to *Xanthoxylon alatum*.

The common *Black Pepper*, *Piper nigrum* bears the Chinese name 胡椒 *Hu-tsiao*, but does not grow in China. The *Pên-ts'ao* states that its Sanscrit name is 昧履支 *Mo-ti-chi*. According to Crawford (*Dictionary of the Indian islands*) the Sanscrit name of Pepper is *maricha*.

the globe, has also found its way into China, but its cultivation here does not seem to be successful and supplies more the want of the European residents, than those of the aborigines, among whom it has not as yet found much favour. They prefer other indigenous tuberous plants, such as the Yam, the Sweet Potato, the Taro, Arrow-root &c. The Potato is cultivated in the neighbourhood of Peking principally in the sandy plain to the North of the Capital, but it does not grow plentifully. At Peking the potato is called 山藥豆 *Shan-yao-tou*, in Southern China, according to Bridgman's *Chrestomathy* 荷蘭薯 *Ho-lan-shu*, because the Dutch first brought it to China.

The *Ground nut* (*Arachis hypogaea*), *Lo-hua-shêng* (v. s.) is much cultivated throughout China as an article of food. The oil obtained from it is an important article of commerce. Crawford (l. c.) states that the *Ground nut*, extensively cultivated in the Archipelago was probably introduced from China or Japan. Brown (*Bot. Congo* p. 53) is of the same opinion. But I think, this plant has been introduced into China in the last century, for the *Pên-ts'ao* does not mention it. It is first described and represented in the *Ch. W. (XXXI)* under the names 落花生 *Lo-hua-shêng* and 番豆 *Fan-tou* (foreign bean.) In the descriptive part of the *Ch. W. Chap. XVI* it is stated, that the *Lo-hua-shêng* is not an indigenous plant, but came by way of sea from Southern countries. There it is said, that at the time of the Sung 960-1280 or the Yüan 1280-1368 棉花 *Mien-hua*, 番瓜 *Fan-kua*, 紅薯 *Hung-shu* and *Lo-hua-shêng* were first brought from the sea countries to Canton.*

I have already stated, that the *Maize*, a native of America has been introduced into China. Li-shi-chên was the first Chinese author,

* The author explains that *Mien-hua* (Cotton) at that time was called 吉貝 *Ki-pei*, the *Hung-shu*,

地瓜 *Ti-kua* (ground melon), the *Lo-hua-shêng*

地豆 *Ti-tou* (ground bean).—Under the name of *Fan-kua* the *Ch. W.* describes and represents (*XXXI*) the *Carica papaya*. I am not able to state what plant by *Hung-shu* is meant. But, I think these statements are not very authentic. The author may be right that all the above mentioned plants were introduced into China, but he errs regarding the time of their introduction. The *Carica papaya* is a native of tropical America and could not be introduced into China before the discovery of America.

I would finally remark, that Decandolle (l. c. 963) is of opinion, that *Arachis hypogaea* is also of American origin.

who mentioned it at the close of the 16th century, under the name of 玉蜀黍 *Yü-shu-shu* (Jade Sorgho) P. XXIII 6. Ch. W. II. He states, that it was introduced from Central Asia. Now a days it is largely cultivated in China and bears in each province a different name (Cf. Notes and Queries 1867 No. 6). The Persian name of Maize is *ghendum i Mekhâ* (wheat from Mecca.) That seems to prove, that the Maize, after having been brought to Europe spread over Asia from West to East. At Peking the Maize is called 玉米 *Yü-mi* (Jade corn.) Decandolle (l. c. p. 338) says: "M. Bunge, qui a traversé le nord de la Chine, jusqu'à Péking, m'a certifié n'avoir pas aperçu de Maïs." This statement is not correct. The Maize is abundantly cultivated in the neighbourhood of Peking and the bread baked from Maize forms one of the cheapest articles of food of the poor.† I have asked about the Maize of several of the oldest men in Peking. They agree in stating, that as long as they can remember Maize was cultivated here. In addition to this a learned Chinese assured me, that in Chinese records it is said, that the cultivation of Maize near Peking dates from the end of the Ming dynasty 1380-1644.

Amongst our European cereals the *Oats* (*Avena Sativa*) is also to be found in the Chinese dominions, but it grows only in the mountainous countries of Shansi, in Southern Mongolia, and in Thibet. The Oats is mentioned in the History of the Tang dynasty 618-907 (Tang-shu Ch. 256 Article Tu-fan) under the name of 青稞 *t'sing-ko* as a product of Thibet. The Pên-ts'ao speaks of it briefly (Art. Ta-mai.) The Ch. W. I. p. 32 describes the Oats and gives an excellent drawing. Oats is known in Peking under the names 油麥 *Yu-mai* or 鈴鐺麥 *Ling-tang-mai* (ling-tang denotes little bells.) But it does not grow here.

The *Rye* (*Secale cereale*) as far as I know, is nowhere cultivated in the Celestial Empire. M. Perny, however, in his Dictionnaire françois-lat-chin, Art. production, mentions Rye (Seigle) as a product of China. I am very curious to know, where he found Rye.

I would finally mention, en passant, that in the gardens of the Emperor a splendid cereal plant is cultivated under the name of 御穀 *Yü-ku* (Imperial corn.) This is the *Penicillaria spicata*, with a *typha* like appearance. This plant is extensively cultivated in India under the name of *Bajri*. At Peking it is, as I have been informed, used for the Imperial table.

In the above mentioned botanical work, Nan-fang-ts'ao-mu-ch'uang (written in the 3rd

† The Maize is so cheap in Peking, that even the beggars enjoy from time to time the luxury of eating maizebread. As is known, the principal food of the beggars in China is the same as that, of which dogs are fed, and is often collected on the streets, where vegetable and animal remains of human repasts are thrown.

or 4th century) the renowned garden flower of the Chinese 末利 *Mo-li* is first spoken of. In the same work another garden flower 素馨 *Su-sing* or 耶悉茗 *Ye-si-ming* is described (P. XIV^b 66. Ch. W. XXX.) It is said that both were introduced from the countries of the *Hu-jen* (Western Asia) and from the Southern sea. These Chinese names refer the *mo-li* to *Jasminum Sambac* (a native of India and Western Asia), the *Ye-si-min* to *Jasminum officinale*. Its native country is said to be India; the Persian or Arabian name of the plant is *Ya-semin*. The Chinese name *mo-li* seems to be of Indian origin. In the ancient work of Büshing, Ostindien (II. p. 757) the Indian names of several kinds of *Nyctanthes* (*Jasminum*) are given and these names sound almost the same as *mo-li*. F. i. *Nyctanthes auriculata* Mullei.—*N. Sambac* Kadamalligei.—*N. undulata*, Malligei.*

These data which I have brought together from the Pên-ts'ao and other Chinese works, are intended only to show, that the study of Chinese botanical works is not without interest, as regards the decision of some botanical questions, especially of the native countries of cultivated plants. I have in the foregoing notices treated only of such plants, as are generally known and about which there can be no doubt as regards the identification of the Chinese names with the scientific ones. Now I will treat shortly of the difficulties, which the student of Chinese botanical works must overcome, in order to understand clearly the meaning of these writings.

If you take a Chinese botanical work in order to be informed about any plant, the first difficulty, that arises, is, to find out, where this plant is described. This is very often impossible, for the Chinese botanical works note from 3000 to 6000 names of plants, the synonyms of each plant being for the most part numerous. I have already stated, that the Chinese have nothing similar to the alphabetical index of our comprehensive works. I have therefore been obliged in my studies to compose such an alphabetical index of all names of plants and synonyms, according to the sounds of the Chinese characters, not only of the Pên-ts'ao, but also of the drawings in the Chi-wu-ming &c. In this manner the description of the desired plant can be found in the shortest time. 91

It can not be said, that the style in the Pên-ts'ao presents difficulties. In describing the plants, the authors use for the most part always the same terms. The difficulties consist in the right interpretation of geographical names, which occur and in finding out at what

* The *Mo-li-hua* (*Jasminum Sambac*) is a favoured flower of the Chinese. In Peking there are special gardeners, who cultivate exclusively the *Mo-li-hua*. Every day in summer, the flower-buds are gathered before sun rise (without branches or leaves) and sold for the purpose of perfuming tea and snuff, and to adorn the head-dress of Chinese ladies.—The *Ye-si-ming* is not cultivated in Peking.

time the quoted authors wrote. It would be clear from the foregoing relations, that after having found the description of the plant in the Pên-ts'ao, the principal questions for solution are its native country and at what time it was first mentioned by the Chinese authors. The exact answer to these questions requires often the most extensive knowledge of the whole of Chinese science. Li-shi-chên has compiled the Pên-ts'ao from more than 800 ancient and more recent works, not only botanical, but also historical, geographical, philosophical, poetical &c. In quoting these works he never gives the whole title, but only one character of the author's name or one or more character of the name of the book. For instance, the character 頌 (properly denoting song,) which is met very often in consulting the Pên-ts'ao denotes the 圖經本草 written by 蘇頌 in the 11th century. It is almost in vain, that you ask your native teacher about such works. In the first chapter of the Pên-ts'ao, there is a list of most of the works quoted by Li-shi-chên, but only of 20 of them is the date of their issue given, with a short critique. The useful work of Mr. Wylie, Notes on Chinese Literature, 1807, although the best European work extant of Chinese Bibliography, is insufficient for our purposes. But few of the authors quoted in the Pên-ts'ao can there be found. The great catalogue of the Imperial library 四庫全書總目 (1790) may contain information about all these works, but it is not easy to seek it in a Chinese work of 200 volumes. Therefore it is easily understood, that European savants, who translate articles from the Pên-ts'ao, as regards the quoted works, restrict themselves to the term: "a Chinese author says."

But, in addition it is necessary also to know at what time the quoted author wrote, for otherwise the native country of the plant can with difficulty be determined. At all times the Chinese endeavoured to complicate their science, so that they themselves do not find their way easily. They seem to place the value of their sciences in these complications. It is known, that from ancient times each of the Chinese Emperors bore, besides his dynastic name, a name for his reign, and this latter, was often changed. There are Emperors, who are registered in their Annals with from 10 to 15 names, each composed at least of two characters. The Chinese authors, in citing dates, refer only to these reign-names of the Emperors, which correspond to our ciphers to designate the date. In the same manner the Chinese liked at all times to change the names of their provinces, cities, &c. Almost every dynasty, after having succeeded to the throne, changed the names of most of the cities and also of the provinces of China. In this manner every city bore different names at different times. But as the number of the characters, used to

designate geographical names is limited and as certain characters are particularly in favour for names of departments or districts, it happens very often that one geographical name relates to a great number of places. For instance 西平 *Si-p'ing* now-a-days the name of a district in the province Honan, was, at the time of the Post-Han, a country in Kan-su, at the time of the Wu a district in Kiangsi. During the T'ang dynasty Si-ping was in Yün-nan. The name of a province

江南 *Kiang-nan* (the meaning of the two characters is to-the-South-of-the-river) occurs often in the Pên-ts'ao. Here it does not mean the country to the South of the Yellow river so called by the present dynasty, (An-hui and Kiang-su,) but is to be understood as the Kiang-nan province of the T'ang dynasty to the South of the Yang-tse-kiang, comprising the greatest part of the modern province

Fu-kien and Kiang-si. The name 南海 *Nan-hai* (South sea) referred in ancient times to Kuang-tung, but sometimes the Chinese also understand by this name the Indian Ocean and Archipelago. Cf. the historical maps in the *Hai kuo-tu-chi*, a work on historical geography, 1844. It is clear, that the greatest errors can be committed by the reader unacquainted with the time at which the respective Chinese authors wrote. In the year 1842 Biot published a useful work, *Dictionnaire des noms anciens et modernes des villes et arrondissements compris dans l'Empire Chinois*. This work is translated from the 廣輿記 *Kuang-yü-ki*, a

small geography of the Empire, and arranged in alphabetical order, but it proves to be insufficient to explain the geographical names, which occur in the Pên-ts'ao. The most complete work of Chinese geography, ancient and modern is, as is known the 大清一統志

Ta-tsing-i-t'ung-chi, or the *Geography of the Empire* of the present dynasty in 500 books. But it is impossible even for the Chinese to find out, without any data, a geographical name in this bulky work. The Chinese have no alphabetical index in their works, in order to facilitate reference to the book. There is however a Chinese geographical dictionary extant, which in some degree meets these wants, the 歷代地理志 *Li-tai-ti-li-chi* in 20 books. This work is much more

complete, than the *Kuang-yü-ki* and the geographical names, ancient and modern, are arranged according to a system under about 1600 characters. It is not quite easy to look for a name in this book, but it is at least not impossible to find it out. In disposing these 1600 characters after the radicals, this geographical dictionary can be made more practical for consultation.

In the Pên-ts'ao occur also very frequently names of ancient countries not included in China. These must be sought either in the

histories of the various Dynasties, which always contain at the end notices of foreign countries,—or in the celebrated work of *Ma-tsun-lin* 文獻通考 *Wên-sien-t'ung-kao* (380 books), written in the 13th century. I need not observe, that you often seek in vain and that the demand for some explanation from the native scholars is equally fruitless.

Such are the difficulties to be overcome, if Chinese writings, and especially botanical works, are to be rightly understood.

In order, that Western science may profit by a study of Chinese botanical works, it is necessary not only to understand the Chinese writing, but also to recognize the plants there described. This leads us to a new difficulty. If the plants in question are not generally known, it is for the most part impossible to recognize them from the vague description of the Chinese botanists. Sometimes the good drawings in the *Chi-wu-ming* &c. permit us at least to determine the order to which the plant belongs. But the only exact method of identifying Chinese names of plants, with their scientific names, is to obtain the plants in natura and to determine them. This is, however, not possible in all cases. As Mr. Sampson rightly observes in his article on Palms (Notes and Queries III p. 131) the carpenter has a (popular) name for each kind of wood he uses, and the woodsman one for each kind of tree he fells; but the names are generally different, and neither the carpenter nor the woodsman is able to identify both, the tree and the wood. In the same manner the Chinese apothecaries know nothing about the origin of the pharmaceutical preparations, they sell in their shops. The medical plants reach the apothecary shops for the most part cut in little pieces or pulverised. It is very difficult to find out the man who collects them, and, in addition to this a great part of the Chinese medical plants grow in Ssu-chuan or other provinces hardly visited by Europeans. It is impossible, I believe, to find out, now a days a Chinese, who knows all the plants described in the *Pên-ts'ao* or at least a great part of them. You cannot even find a gardener, who is acquainted with the all ornamental flowers cultivated in China; each gardener knows only the few plants or trees he cultivates in his garden. But it can be said, that the names of plants, which occur in the *Pên-ts'ao*, are employed up to the present time in China and well-known by the specialists for the respective plants.

Our botanists, who collect plants in foreign countries do not trouble themselves generally about the indigenous names of the plants and their practical application, and they take no notice of the cultivated plants. Most of the systematic explorers endeavour only to discover new species or to create new genera in order to introduce their name into the science or to call the newly discovered plants after

the name of a friend. But in this opinion our botanical authority in China, Dr. Hance, can not be included. Few savants can be found, who embrace all branches of botanical science like this remarkable botanist.

In my opinion it would be more practical, in designating newly discovered plants, to preserve, if possible, the indigenous names, as has been done for instance with *Magnolia Yü-lan*, *Paeonia Moutan*, instead of giving them the names of savants or other persons, which often are dissonant or difficult to pronounce. Can anything more ridiculous be imagined than such names of plants as for instance *Turczaninowia*, *Heineckiana*, *Müllera*, *Schultzia*, *Lehmannia*, &c.*

There is a good number of useful cultivated plants in China, which until now are known only by general names or by their Chinese names. How trifling is our knowledge about the numerous Chinese textile plants, which figure in the reports on trade under the name Hemp. At least the articles on this subject by M. Rondot† and Mr. Macgowan (Chinese Repository XVIII, and Chinese and Japan Repository 1863) give very meagre accounts. Only the plant *Ch'u-ma* (苧麻), *Boehmeria nivea*, which yields the grass cloth, 夏布 *Sia-pu* (summer cloth) has been carefully examined.

There is no people on the globe, which cultivate such a great variety of vegetables and leguminous plants as the Chinese. But the products of Chinese gardens are as little examined by botanists as the textile plants, and we learn from our numerous works on China and its products only, that the Chinese cultivate red beans, black beans, broad beans, ensiform beans or great millet, small millet, black millet &c.

(To be continued.)

* The celebrated naturalist Agassiz is right, in complaining (v. the description of his travels on the Amazon river). "Il est ployable d'avoir dépouillé ces arbres (palms) des noms harmonieux qu'ils doivent aux Indiens, pour les enregistrer dans les annales de la science sous les noms obscures de princes que la flatterie seule pouvait vouloir sauver de l'oubli. L'Inaja est devenu Maximiliana, le Jara un Leopoldinia, le Pupunha un Guilielma &c."

† I would here observe, that Rondot in adducing a statement of Abel—who says that *Sida tiliacfolia*, cultivated near Peking, is here called *Shêng-ma*—seeks to refute Abel, and proves, that the description of the *Shêng-ma* (升麻) in the *Pên-ts'ao* (XIII 29) does not agree with *Sida*. The last fact is true, but nevertheless Rondot is wrong. The book's name of *Sida* (*Abutilon*) *tiliacfolia* is 榮麻 *King-ma* or

苘麻 *Siang-ma* (P. XV 53 Ch. W. XIV). At Peking where it is largely cultivated, especially on the banks of the rivers and canals, it is called 麻果 *Ma-kuo* (hemp with fruits,) and also *Shêng-ma*. But in this case the sound *Shêng* relates to the character 繩 meaning rope. The fibres here are exclusively used for making ropes. This *Malvacea* attains, in damp places, a height of 10 feet and more, and the large leaves are often 1½ feet in diameter.

REVIEWS AND LITERARY NOTICES.

I.

A VOCABULARY OF PROPER NAMES IN CHINESE AND ENGLISH &c., &c., (see Advertisement on the 4th page of cover). By F. Porter Smith, M. B. London. Many of our readers have doubtless looked forward with interest to the appearance of this work, the Preface of which was inserted on page 201 of the 2nd volume of the *Chinese Recorder*. It is the less necessary to say much now because the preface has thus already appeared, to which we refer our readers for definite information in regard to the nature and the design of the book.

In regard to its plan we will state: The names are arranged in the fore part of the Book alphabetically according to the Leading sound, in English, of the Chinese character which expresses it, if only one is used, or which comes first in its Chinese equivalent if more than one is used. This renders a knowledge of the Chinese name necessary before one can find its English equivalent, if the student uses only this part. At the end of the work however the principal terms, given in the book, are arranged also alphabetically, but according to the English word. We imagine that the 2nd part or the English index will be more commonly first referred to in order to find the corresponding Chinese term or terms.

It is a work of very great labor and pains-taking as will be evident on a cursory glance at its contents. We are glad it is ready for the many students of Chinese, residents in China and in adjacent countries, who have felt their need of such a work. Most of such cannot but realize very great benefit in the acquisition of the language by a frequent reference to the work. It will perhaps not meet with a very rapid sale at first, but we are sure that its worth and value will be more and more appreciated as it is used.

The field covered more or less perfectly, is very great, as will be seen by a reference to its Title Page, and a large number of terms relating to matters of historical, classical, geographical,

and commercial interest are given, making the work a necessity to the earnest student. The dialect employed is that generally known as southern Mandarin. The compiler has availed himself to a greater or less extent of the works of others who for the past two or three hundred years, have written on the subjects or countries which passed under his review. In this way he has collected a vast amount of *Aliases* or unusual designations of Countries and Places and Persons, which so often puzzle the student or translator.

We cordially commend this book to students of Chinese everywhere.

II.

BUDDHA AND HIS DOCTRINES. A BIBLIOGRAPHICAL ESSAY. London Trübner & Co., 60 Paternoster Row.

The author of the above, Mr. Otto Kistner, of Leipsig, Germany, has sent us a copy of his work. With great pains and industry he has collected the names of about 600 different books, treatises, &c., relating to Buddhism. The Bibliography proper is divided into two parts. Part first contains the titles of more than 150 "General Works" on Buddhism. Part second relates to "Works on Buddhism and Extracts from Periodicals," and constitutes the greater portion of the Pamphlet. Occasionally in both of these subdivisions, a work has a more extended notice of its object, nature, origin, contents &c., than its title would give. We notice at least three of the productions of Rev. J. Edkins of Peking.

This Bibliography is a very valuable and useful work for any one who is desirous of studying Buddhism in any of its phases or who is desirous of knowing what has been written and who has written on the subject of Buddhism.

The books and pamphlets noticed are principally in the English, German, French and Latin languages; for the author does not mention the books relating to Buddhism to be found in Chinese, Sanscrit, Pali &c., unless they have been translated or remarked upon in some other language.

We would like to transfer the Introduction entire into our columns. But

the large number of original communications on hand forbid such a course. We can only recommend this work to the attention of all who are anxious to learn about Buddha and Buddhism.

III.

THE PHOENIX; A Monthly Magazine for China, Japan and Eastern Asia. Edited by the Rev. James Summers, Professor of the Chinese Language in King's College, London; Published monthly: Office, 3 George Yard, Lombard st, E. C. Terms per Annum 21 shillings.

We hail the appearance of this New Journal relating to the Orient, with great pleasure. The First 3 Nos. have reached us, which contain in all 34 pages, a trifle longer and about half an inch wider than the pages of the *Chinese Recorder*.

To quote from the Prospectus, (found on the 4th page of its Cover):

"THE PHOENIX is intended to supply to persons interested in China, Japan, and the other Transgenetic countries of Asia, information on the various topics relating to the History and Geography, the Languages and Literature, the Religious Opinions and Natural Productions, the Political State and Commercial Prospects of these Oriental Nations. *The Chinese Repository* and *the Chinese and Japanese Repository* have both ceased to exist, and their place has not been filled by any Periodical as yet. Although some most valuable matter has been collected in the *Notes and Queries for China and Japan*, and in different Newspapers, published in the East, much is certainly lost to the Learned and Scientific world, from want of a Repertorium in which it might be deposited."

We sincerely wish the highest success to the Editor of THE PHOENIX in his laudable endeavors to "fill" the place of the *Chinese Repository*. He does not appear to have heard of the existence of our Monthly. Perhaps however he ranks it among the "Newspapers published in the East," not deserving especial mention.

We notice among the contributors the names of Rev. J. Edkins, B. A. of Peking, who discourses on MONGOL

and CHINESE, and THE TARTAR and CHINESE LANGUAGES; and of C. Carrol, Esq. who contributes in the 3rd or September Number a Translation, from the Chinese, of the PEARL EMBROIDERED GARMENT.

We observe that the Editor does not undertake to give more than two complete pages to any subject in one Number of the PHOENIX. He thinks that if one hundred additional names could be obtained, he could guarantee a volume of 350 pages in the course of a year. It is a pity not to be sure of obtaining the hundred. We trust he will be able to secure much more than that number, and are willing to exchange regularly with THE PHOENIX, should he be disposed to do so, notwithstanding the great disparity in size and price and though he should continue to ignore our existence or class us among "newspapers published in the East." We intend the *Recorder* shall grow in value and importance, if not in size, as we hope the PHOENIX will not fail to do. There is plenty of room for both of us in striving to attain the similar if not identical aim before both, as indicated by the title pages and prospectuses of *The Chinese Recorder of Foochow*, and *The Phoenix* of London. The latter labors, however, under a real disadvantage difficult to be overcome, viz. *its great distance from the Countries which it is designed to benefit and serve.*

NOTES, QUERIES AND REPLIES.

NOTE 23.—Referring to Mr. Douglass' letter in the *RECORDER*, June No. p. 20. When an election for Delegates to the Convention for translating the Sacred Scriptures in Shanghai, took place at Ningpo early in 1850, the 2nd Committee, Messrs. McCartee and Culbertson were elected delegates by the English Church missionaries and the missionaries of the Board of Foreign Missions of the Presbyterian Church, who met pursuant to a call for that purpose. Owing to professional and other reasons, Dr. McCartee did not go, and Mr. Culbertson went alone. When Mr. Culbertson died, the printing of the Old Testament was not yet completed,

and the Manuscript of "Lamentations," it was discovered, was lost. In order to prevent delay, the London Mission's version of "Lamentations" was made use of, as Mr. Douglas states; but in 1866 the Publishing Committee of the B. F. M. P. C.'s mission at Shanghai requested Dr. McCartee to furnish a new translation of "Lamentations," which he did, and which will be found in the editions printed since 1866.

CORRESPONDENCE.

To the Editor of the Chinese Recorder:—

I have been requested to forward to you the following Copy of Resolutions of our Bible Committee here, and to ask you to insert it in an early number of your Journal.

Yours truly,

JOHN STRONACH.

Secy. of the Amoy Bible Committee.

Amoy, 22nd Dec., 1870.

Copy of Resolutions passed at a meeting of the Amoy Committee of British Protestant Missionaries in connection with the British and Foreign Bible Society. Held on the 21st of December 1870. Present Revs. John Stronach, Carstairs Douglas, Wm. S. Swanson, Hugh Cowie, John Macgowan, Wm. McGregor and James Sadler. Also Mr. Alex. Wylie, agent of the Society.

That a Committee be formed for the purpose of preserving the purity of the text of the Chinese Version of the Scriptures of the Old and New Testaments, issued by the British and Foreign Bible Society, commonly called the Delegates' version, and for collecting and sifting materials for a future revision of it.

That the Committee should consist of the Rev. John Stronach (the sole survivor of the original Committee of Delegates) and Mr. Alex. Wylie (who has been from the very first most closely connected and intimately acquainted with the version) along with seven additional members to be chosen as follows:—Each local Committee of the British and Foreign Bible Society

and each local Committee of the American Bible Society that uses the Delegates' version, to select seven or more names from the whole body of the Protestant Missionaries in China, and send the list to Mr. Wylie who shall ascertain and declare the seven names that have a majority of votes.

That the Committee shall have power to fill up vacancies in their body and to add to their number.

That the members of Committee shall receive from any person notices of misprints in the more recent editions of the version, and shall forward them to the agent of the British and Foreign Bible Society in China.

That the Committee shall (through any one of its members) receive such suggestions for alterations in the version as shall have been approved by any local Committee, and shall communicate annually (through their secretary) to the Local Committees, such of these suggestions as they consider suitable emendations, and shall preserve them as materials for a future revision.

BIRTHS.

At Canton a daughter to the Wife of Rev. F. HUBRIG.
At Chonglok, a son to the Wife of Rev. H. BENDER.
At Canton, November 27th, a daughter to the Wife of the Rev. S. WHITEHEAD.

MARRIAGE.

At the U. S. Consulate, Canton, November 19th 1870, by Rev. Dr. DEAN, of Bangkok, Rev. J. R. GODDARD, of Ningpo, and Miss. A. F. DEAN, daughter of the officiating Clergyman.

ERRATA.—Page 161 1st col. line 2 from top for Eroton read Croton. Page 161 2nd col. line 5 from bottom for Zifyphus read Zisyphus. Page 194 for Shanghai read Peking. Page 195 for Lees read William-son.

JOTTINGS AND GLEANINGS.

BY THE EDITOR.

[Under this heading, the Editor proposes occasionally, perhaps monthly, to group some of the items and facts of interest which come to his knowledge. We shall seldom give the names of our informants, or the sources of our information. *Should any party send us any materials professedly for "JOTTINGS AND GLEANINGS," a favor would be conferred by writing on only one side of the paper, and marking the paragraph as designed for this article.* Some of the shorter letters designed

for the department of Correspondence, will probably be inserted here, and perhaps also some items of Missionary Intelligence without giving the name of the writer.]

STUDY AND VALUE OF CHINESE BOTANICAL WORKS.—The Author of this article has accepted our proposal to print the excess of 4 or 5 pages per month at an expense to him of \$1.25 per page, concluding it in the March number. This will give 15 or 20 pages more or less extra, besides 8 pages of Illustrations. We are sure that many of our readers regard his paper, as one of the most learned, able, and valuable articles which have appeared in the *RECORDER*.

WHAT THE SHANGHAI EVENING COURIER SAYS:—The December number of the *Chinese Recorder* contains a variety of interesting reading. It begins with a long and ably written letter, bearing the signature of *CRITIC* with the design of controverting Mr. Turner's assertion that "the Ministers and people in England do not want to know the truth about Missions." The writer expresses himself with caution, and has at least given good reason for his conclusion that "Mr. Turner has shown a tendency to make sweeping assertions."

We find a second paper on the Study and Value of Chinese Botanical Works, which has no doubt an interest of its own. We would however here remark that whatever may be the condition of other parts of China the flower gardens of Shanghai have very little to boast of. Indeed we think that like every other excellence of the Chinese, the taste for decorating the Earth with her own productions is only to be found spoken of in Books.

A sketch of a journey from Tientsin to Peking proved so interesting that we have extracted it almost entire and it will be found in another column. Some curious specimens of Chinese riddles are given in a separate chapter of the Magazine and exhibit a great deal in common with our own.

We then come to a most valuable paper on the Festivals at Canton, giving a mass of useful information in a readable form by the F. H. Ewer, Esq.

Besides the above the number contains a host of minor contributions which will well repay perusal.

WHAT ONE AGENT THINKS ABOUT THE NEW PLAN:—"I think your plan not to require a new list of subscribers to be made up at the beginning of the new volume a good one." What do the other Agents think about it?

ADDITIONAL FACTS ABOUT FATSHAN DISTURBANCES:—(Designed for Dec. No.) Rev. H. V. Noyes, under date of Nov. 17th, writes:—Affairs at Fatshan in reference to which I wrote you last month remain in statu quo. The strong opposition of the gentry has, so far, prevented the chapel from being rebuilt. Meanwhile a sort of running fire has been kept up between placards and official proclamations. How long this contest will continue still remains to be seen.

In Canton, for the last month, some parties have been very industriously circulating the usual stories about foreigners in order to excite the people. This has been so far effectual that in some parts of the city parents have removed their children, even from the native schools, for fear of their being kidnapped. Several proclamations have appeared and the gentry I understand have at last issued a paper calling upon the people to be quiet. This has probably put a quietus upon the thing for the present.

ITEMS OF INTEREST FROM HONGKONG.—A private letter under date of Dec. 8th, communicates the following items of News:—Mr. Wylie the Agent for the British and Foreign Bible Society has returned from England via California. He has engaged two young Germans to assist him in his work to distribute the Bible in China. Their names are Mr. Fink and Mr. Uhlmann. I understand that Mr. Wylie will place one of them in Canton, and one at Foochow, to superintend the native Colporteurs. Mr. Krolezyk has taken his family back to the station Shiklung, and every thing seems to go on satisfactorily. Mr. and Mrs. Naeken live in the district city of Tung-kwun about ten miles south of Shiklung. I hear the Mandarins are doing every thing

in their power to preserve order and peace. Mr. Bender when applying to the Mandarins of Chonglok for the edicts which should acquaint the people with the punishment of the evil-doers in Tientsin and with the Emperor's orders that Foreigners must not be molested, got the very "naive" answer from the Mandarin, "That as there was not the slightest excitement among the people under his sway, he was sure that the publication of the edicts in question would have an effect diametrically opposed to what they were intended for, as they would cause an agitation, and bring ideas into the mind of the people, of which they were, without the edicts, in blissful ignorance." Mr. Eitel has got four copies of the edict for his chapels at Poklo. [Mr. Fink has already arrived at Foochow.]

THE CHINESE RECORDER AND MISSIONARY JOURNAL is issued monthly at Foochow, China. It is devoted to the Extension of Knowledge relating to the *Science, Literature, Civilization, History, and Religions* of China and adjacent Countries. It has a special department for *Notes, Queries and Replies*. The numbers average at least 28 pages. Single copies \$2.00 per annum in advance without postage. Subscriptions should begin with the June number (1st No. of Vol. 3), and be made through the Agents of the RECORDER, as the Editor cannot keep separate accounts with subscribers. For names of agents, see Cover.

REV. JUSTUS DOOLITTLE, EDITOR.

TERMS OF THE CHINESE RECORDER, when mailed postage paid, to any of the ports of China, or of Japan, or to Australia, India, Java, Manilla, Siam, Singapore and the United States \$2.25—to England *via Southampton*, \$2.50—to Germany and Belgium, *via Southampton* \$3.00—to France, *via Marseilles* \$2.00 (prepayment of postage being impossible.) Paid in England, eleven shillings, sent *via Southampton*. Paid in the United States in currency and sent *via Pacific Mail* \$3.00. Anything offered for publication as Articles, Notes, Queries, and Replies, &c., may be sent direct to the Editor of the CHINESE RECORDER, Foochow.

The Editor is not responsible for the views expressed by contributors. New books, and pamphlets relating to China and the Chinese if sent to the Editor will receive prompt notice.

TERMS FOR ADVERTISING. On the cover, for ten lines or less, eight words to a line if printed closely together, for the first insertion *fifty* cents, for each subsequent insertion, *twenty-five* cents.

FOOCHOW WEATHER TABLE FOR NOVEMBER 1870, BY A. W. C. R.

THERMOMETER.									BAROMETER.		REMARKS.*
Max.	Min.	9.30 A.M.			3.30 P.M.			9.30 A.M.	3.30 P.M.		
		Dry.	Wet.	Dew point.	Dry.	Wet.	Dew point.				
1	75	67.5	72	65	13.5	...	...	...	30.520	.....	C.
2	72	65	69	63	13	71.5	63	15	530	30.455	C.
3	75	64.5	71	64.5	12.5	74.5	67	14.5	485	375	C.
4	74	68	73	67	11.5	73.5	67.5	12	370	265	C.
5	75	68	72.5	70	5	73.5	70	7	225	125	R.
6	70.5	66	69.5	66.5	6	69	66.5	5.5	295	240	R.
7	64	59.5	63	61.5	3.5	60	55.5	9	510	530	R. A. C.
8	64	54.5	60	54.5	11	...	...	...	740	.....	C.
9	64.5	54.5	61	55	12	63.5	56.5	14	810	720	F. A. C.
10	65	53.5	59.5	52.5	14	63	54.5	17	835	730	C.
11	64.5	56	61.5	56	11	61	57	7.5	750	675	C.
12	68	53.5	59	55	8	66.5	60	13.5	765	655	C.
13	...	51.5	...	...	...	...	...	...	.....	.....	C. A. F.
14	...	...	...	...	...	...	...	...	.....	.....	C.
15	70.5	...	...	...	...	...	...	...	.....	.....	C.
16	69	53	65	56.5	16.5	67.5	57.5	20.0	680	580	C. A. F.
17	67.5	57.5	64	55	17.5	64	53	28.5	720	665	C.
18	62.5	51	58.5	49	19.0	59	50	18	765	655	F.
19	72	43.5	54.5	48	13.5	60	49.5	20.5	775	705	F.
20	62	42.5	58.5	47	22.5	60	50.5	19.5	875	805	F.
21	66.5	46	56	48	16	65.5	55.5	20	835	680	F.
22	66	49	58	53	11	65	57	16.5	735	620	F. A. C.
23	65.5	57	62.5	57.5	10	64	59.5	9.5	670	600	C. A. lit. R.
24	70.5	60	68.5	64	9.5	70	65	10	640	575	C.
25	80.5	60	71.5	66.5	10	...	...	...	605	.....	F.
26	76	64	70	67.5	5	74.5	75	9	580	510	Fog. C.
27	66	60	64	61	6.5	64.5	59.5	10	710	675	R. A. C.
28	63	57	61	58	6.5	...	...	...	715	690	R. and C.
29	65	57	61.5	59	5	63	61	4	640	555	C.
30	67	59	63.5	61	5	67	62	9.5	630	555	C.
...

* ABBREVIATIONS.—A. afternoon, C. cloudy, E. evening, H. heavy, F. fine, fr. from, L. lightning, Lit. little, M. morning, R. rain, T. thunder, S. showery, Ra. rather.

EDITORIAL NOTICES.

The appearance of the RECORDER has been delayed this month several days later than usual by several outside jobs. These afford the printers more profit than our present price for subscription allows us to give them. Such jobs for their interest they too seldom obtain. This delay it is not practicable to avoid occasionally. We shall try and make an arrangement with them by which the RECORDER will be issued by or on the 1st of the month commencing with the 4th Vol. but fear we shall not succeed.

A good deal of matter designed for this number, (some of which is in type) has been crowded out.

This Number contains eight Extra pages.

We ask our Subscribers at Hongkong and Shanghai to remember that the price for 4th Vol. is \$2.25 per copy mailed per British Post-office. We can not ask our Agents at these places to distribute it any longer than for the present Vol. If sent to any class or club at these places, at \$2.00, it must be at the risk and expense of such persons, for transmission and distribution. We can not afford to pay 20 to 30 cents per copy for expenses of transmission and distribution and therefore put the RECORDER at \$2.25, including subscription and postage, for Shanghai and Hongkong. See 3rd page of cover, December Number.

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